

ZION'S HERALD

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THE OUTPOURING OF THE SPIRIT.—Now seems to be an hour of this grace. The Holy Ghost is moving on the hearts of the children of men. Many and marked are the revelations of His saving presence. In East Boston the work is going forward mightily in all the churches of Christ. In South Boston, cases are daily occurring, bordering on the marvelous, actually marvelous, for all conversion is miraculous; men of the vilest lives are being washed and made clean in the blood of the Lamb. In Westfield the power is remarkable. Leading citizens and sinners are turning to the Lord by scores and scores. At Chelsea, a like outpouring of grace, and inpouring of saved souls, is experienced. In other parts of the land are like displays. The Conference sessions are seasons of spiritual power. The slain of the Lord are many. Are you of this class? Rejoice. If you have just been born into the kingdom, cling to the King. He calls you to His side, His arms. You have come. Abide there. He will comfort, and protect, and bless your soul. He is your Redeemer. How precious the thought. "He has rescued you from the power of sin, from the love of sin. He is your Saviour, He is your God. No doubts, no disputations trouble your soul. You look and live. You cry out with Thomas, "My Lord and my God!" Mine! not another's; not the world's. This may be true; but it is preeminently true to you that He is mine; true to me, all in all to me.

Abide in that confidence. Let its precious power possess you wholly. Live near to Him. Live in Him. Pray much. Read His precious Bible. Love His songs, and the society of His children. All these will deepen in preciousness and power, the more you cultivate them. The Spirit that has been poured upon you will continue to be poured out. It will increase in influence, if you will allow it. It will pervade every faculty, and make you always and entirely the Lord's. Let it thus increase in you, more and more.

Shall it also be allowed to renew your soul, unconverted one? You are tender under its entreaties. Almost you are persuaded. Be wholly. Surrender your heart. Allow Christ to enter. Become His child. How blessed to fall at His feet, to receive His kiss, to rejoice in His affection, eternal, celestial, divine. O sinner, harden not your heart. Behold, now is the day of salvation. If no mighty work is

going forward in your neighborhood, there is in your heart. Let it prevail there.

"Sink into the purple flood,
Rise to all the life of God."

CONNECTICUT has elected a Legislature that will soon be called to act on the Constitutional Amendment obliterating distinction in suffrage on account of color. The victory has turned on the side of the party that has long by resolution, and once by enactment, sought to cure that State of the crime of Caste suffrage. The prejudices of a few of its members have hitherto prevented the desired consummation. Now it has the golden opportunity. Let it not fail of seizing it. This second of Puritan States, in age and early influence, is now permitted not only to cleanse her own robes of this sin, but to aid in the purification of the whole land. She must not fail us now. The Methodist Conferences that occupy her territory should have expressed their opinion on this duty at their late sessions. Had they spoken, it would have been a most earnest cry for their Legislature to discharge this duty. Now Connecticut can redeem herself and New England. She must save herself and the nation. She will.

The stronghold of Papal error is the celibacy of the clergy. This barrier of Church reform is breaking down. In Italy marriage is pronounced a civil contract, and priests are becoming married, in defiance of their ecclesiastical superiors. The coming Council will probably make this condition voluntary. If so, a vast stride in the path of the purification of this Church will be taken. Priests, as the heads of families, will be much more liable to hear the voice of the people than the voice of the Pope.

PER CONTRA.—While Italian priests are hastening away from the absurdities and sins of their Church, American priests are hastening into yet greater sins and absurdities. Rev. Jonas King sends from Athens to *The New York Evangelist* a translation from *The Syra Patris*, an account of the visit of Rev. James Crystal, of New York, to the Archbishop Alexander, of Athens. He is described thus:—

"He is a priest about thirty-five years old, a man grave and learned, who in America was Professor both of the Ancient Greek, and Latin, and the English languages, and at the same time a preacher, being skilled in the science of Theology, and author of various important ecclesiastical works, among which is a 'History of the Modes of Christian Baptism.'"

He asked of the Archbishop ordination, and informed him that "many of the clergy of his communion, the Episcopal," agreed with him in recognizing the superior orthodoxy of the Greek Church. He also wished to remain a priest unmarried, and the Holy Synod has been applied to for permission to this effect. So Italian liberty is offsetting American slavery. Extremes meet, and the priests of the Church of Rome, emerging from the grave of centuries, are met by the priests of a Church of less than a century old, seeking to enter the grave they are leaving. Both will be accommodated.

Rev. Samuel Johnson, the high priest of Buddha, is finding his path of Pantheistic sanctification a hard road to travel. He indulged in some bright visions of the power of this faith in sanctifying its disciples;

whereupon Rev. Mr. Dall, who has been in India, and knows what the state of things is, rebukes him sharply. He thinks if he could see the fruits of his faith in its native soil, he would cease from his brilliant descriptions of its saving power. Like Rousseau's savage perfection, would this Buddhistic become on a near approach. He asks him to go to India with him, and see that the Gospel, as hundreds of thousands of Hindoos are confessing, "is truer to man's best possibilities than Pantheism." If Mr. Dall would only go forward on this road, and preach the whole Gospel, he would find less that gave it such an outward approval, and more that felt its renewing power; but as an instrument for the breaking down of that ancient heresy, and for the bringing in of a better hope, he may not be useless. His disciples, as well as Mr. Johnson's, will yet find faith in the blood of the Lord Jesus Christ, their only hope, and strength, and sanctification.

Methodist preachers in Massachusetts get \$1,000 a year. Lawyers and doctors in Ohio six hundred dollars; and yet some preachers are always complaining of their sacrifices. "All this, and heaven too," they should say, as the old deacon did when he beheld the luxury of Lyman Beecher's new carpet. Never fret. No body of men averages better pay, even for this life, than the ministry. Everywhere they have the best social position, and everywhere a better salary than the average of their members. Our churches range from \$100 to a quarter of a million; our parsonages from \$50 to \$25,000. The upper edge of these values is much more rarely reached than the lower. The tide seldom strikes high water mark. It often does the low.

Congress adjourned last Saturday week, having passed reconstruction bills for Texas, Mississippi, and Virginia. It failed to call on the President the better to protect the lives of loyal men in Texas and Mississippi, and other rebellious sections. This was far more important. Grant makes no sign of suppressing these clans, and arresting murderers. Where is Gov. Boutwell? Where Judge Hoar? Shall the Cabinet have two Massachusetts men in it, and yet these massacres continue? To what purpose is our boast? Gen. Rawlins is showing less vigor than Stanton. The Cabinet is altogether too peaceful for the hour.

Mr. Motley goes to England. It is a mistake. When will our Government be represented there by a man of the people? We sent John Adams to London, and Franklin to Paris. It should have been reversed. So, now, Washburne, brusque, honest, democratic, should have gone to Britain, and Motley, scholarly and aristocratic, to Paris. We have always been afraid to look England square in the face; we have been snobs and flunkies in all our diplomatic relations with her. Could Henry Wilson or Horace Greeley have gone there, or any man of the people, it would give America vastly more power in that land. Her people know us not, because they have never seen us. We are afraid to be ourselves. We forget her working millions, and only remember her aristocracy. Mr. Motley has good sentiments, but his origin and training unfit him for the demands of the hour at that post. Any man of the people would have done far more for Europe, and for ourselves.

Original and Selected Papers.

ROWING AGAINST THE TIDE.

It is easy to glide with its ripples,
Adown the stream of time,
To flow with the course of the river,
Like music to some old rhyme;
But ah, it takes courage and patience,
Against its current to ride,
And we must have strength from Heaven,
When rowing against the tide.

We may float on the river's surface
While our oars scarce touch the stream,
And visions of earthly glory
On our dazzled sight may gleam;
We forget that on before us
The dashing torrents roar,
And while we are idly dreaming,
Its waters will carry us o'er.

But a few, ah, would they were many!
Row up the "Stream of Life,"
They struggle against its surges,
And mind neither toil nor strife;
Though weary and faint with labor,
Singing triumphant they ride,
For Christ is the hero's captain
When rowing against the tide.

Far on through the hazy distance,
Like a mist on distant shore,
They see the walls of a city,
With its banners floating o'er.
Seen through a glass so darkly,
They almost mistake their way,
But Faith throws light on their labor,
When darkness shuts out their day.

And shall we be one of that number,
Who mind not toil nor pain?
Shall we moan the loss of earthly joys,
When we have a crown to gain?
Or shall we glide on with the river,
With Death at the end of our ride,
While our brother, with Heaven before him,
Is rowing against the tide.

ELIZABETH NICHOLS.

THE OLD CHURCH DOOR.

BY MISS ANNA WARNER.

PART II. CHAP. III.

You would wonder, perhaps, how it was that Sam Dodd went up with the rest to the old church, next day; and I don't suppose he could have told himself. Tim Wiggins did not go, — perhaps that was one reason; for Tim's face and words and manner, whenever Sam met him that day, had been particularly irritating.

"Say, Sammy," he would begin, "had a first-rate broil for breakfast! How's yours? eat tender, did they?"

Or, "Sam, how's yer head after that 'ere moonshine? Made ye look kinder streaked, didn't it?"

"Spouse yer goin' to tell the old woman up yonder as how ye didn't sleep well, and got a headache. Just give her my love, and tell her I's made over all my share o' 'toter feast to you."

"None o' yer business," Sam would answer angrily. "Tell ye I ain't a goin' near her," — but when the afternoon came, he did. Something in the strange words attracted him, something in the gentle voice drew him; but O what a "wayside" heart it was, on which the good seed fell! So grown up to weeds, so thronged with evil thoughts and feelings and desires! Children, pray most of all for those who seem to have no good in them, for they need it most of all. And the prayer of faith has power, even against "the fowls of the air" and their prince.

Everything in Sam's heart was adverse that day. When he saw the lady in the distance, waiting in the porch, there came over him a great desire to aim at her with a stone, — knock her bonnet off, regardless of her head. But Jenny Lucas was so close at hand, that Sam thought, on the whole, it might not be prudent. So he contented himself with knocking off Jenny's cap, and then rushing into the porch with the shrillest whistle that ever his well-trained organs could produce. And when she started, his laugh was the loudest, his whoop of satisfaction the most overpowering.

Hanging about the old pillars, climbing into the old tree, pinching Jenny Lucas, and tickling Peter Limp, and making faces at little Molly; so Sam Dodd listened. And yet (you would hardly believe it) he heard every word that Mrs. Kensett said. The golden dishes and gay dresses and sweet music that graced the king's feast; the greater splendor, the unimaginable glories of the heavenly kingdom. Sam lost not a word. How like music the mere thoughts were! "Every gate was of one pearl," — and "the city had no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof." Sam did not understand it all; the words of the music were strange words; and yet the sweet, clear notes somehow echoed down in his heart.

"Anybody can be a servant of God," so she said; "and

He bids them tell the truth, and speak no bad words, and to help other people?"

Sam swung himself round and round the pillar, then straightened himself up, scowling, —

"Now that's just what I ain't a goin' to do," he muttered, "nor to be nother. Who wants to be took care of, I'd like to know? Guess when I'm anybody's servant, he'll know it; and I too."

Again the words fell sweet and soft: —

"God loves you, every one. Ask Him to help you."

Sam paused; then as the others knelt down around their teacher, he spoke an oath between his teeth, and turned away. The good seed lay scattered, and the fowls of the air came down and gathered it up.

"Easy talkin'!" said Sam to himself. "Guess if I don't know a trick worth two o' that, I am smart. I want somethin' right straight off, now, to take the taste o' them kings out o' my mouth." Sam sat down on the grass to think and ponder, while the night fell, and the stars came out in their summer glory. The rest of the little hearers had long ago gone home.

"I owes every one on 'em a turn," said Sam to himself. "Sneakin' round up there, and makin' b'lieve to be better'n they are. They settin' up to find the King!" Sam chuckled bitterly. "There's that young 'un now; guess I'll begin with her."

Sam started to his feet, and went noiselessly threading his way among bushes and houses, till he came to Limp's cottage, which lay far away down at the very bottom of the hill. The owner of course was not at home, — he rarely was at that time of night. You might have found him, perhaps, in the drinking party down at James Dodd's; or, more likely still, in some dark nook of the outside world, deep in consultation with John Crooks. He was off somewhere; and in the one small room which his house contained, Mrs. Limp sat, mending his jacket. The smallest and dimmest of tallow candles gleamed faintly through its own smoke like an exhausted fire-fly; the smallest and puniest of babies wailed wearily on the wretched bed. And Mrs. Limp sang scraps of lullabies, and plied her needle, and drew sighs a fathom deep. And at the slightest sound the needle redoubled its efforts, as if the temper of the absent Mr. Limp was a somewhat doubtful thing, where his mending was concerned. The air of the room was close and foul and hot; heavy with bad tobacco and bad whiskey; reeking with the fumes of the supper and the heat of the little stove.

Outside, on the door-step, sat Molly and Peter, talking in the soft twilight; but they too kept watch, ready to scamper away at the least alarm. But one of the crickets in the grass could hardly have moved with lighter feet than Sam Dodd, as he crept up to listen.

"You see, Molly," Peter was saying, "tain't an over and above sort o' place as we lives in here; and folks ain't more'n common fond o' me and you, — so guess likely they wouldn't none on 'em break their hearts with missin' of us. You ain't no count anyhow."

"But then I don't know whatever the King would do with me," said poor Molly, wistfully.

"No more don't I," said Peter, — "blessed if I do. But I tell you what I did hear, once, Moll, — some o' them rich folks kinder squeamish like, and they don't like to kill off their old sick horses, and sich; so they has a field a purpose to turn 'em into, and lets 'em die off nat'ral. My!" said Peter, reflectively, "why there's enough weakly young uns here in Vinegar Hill, to stock a farm!"

Molly was silent a little; the prospect did not look hopeful.

"But that don't sound like what the lady said, Peter," she ventured doubtfully.

"No more it don't," said Peter, shaking his head. "But how it's different, Moll, I can't tell ye; so don't ye go for to ask."

"God loves you all" — that's how she said, said little Molly, thinking. "He wants you every one to be His servants." But servants has to work, Peter, so I'd have to be all different, you see."

"Guess likely," replied Peter. "Well, maybe He'd cure ye up if you once got there."

"O, I wish I was there now!" said Molly, with a long sigh; "I'm so tired, Peter."

"Shouldn't wonder if you was," said Peter, assentingly. "Well, you might start right off, if you'd a mind ter."

"But I forget!" said Molly. — "I forget how."

"What, don't you remember nothin'?" said Peter.

"Only what I said. 'And there's no one too small, or too poor, or too weak.' She said that. And O, I remember now!" said Molly, with a cry of joy. "She said, 'Ask Him to help you, ask Him to teach you how.'"

"So she did," said Peter. "And she said for somebody's sake, too."

"I forget that," said Molly. "But I know she said the 'toter." And putting her hands together pleadingly, little Molly looked out into the darkness and cried, —

"O King! please help me! please teach me! I don't know how!"

"You shut up!" said Peter, giving her a little shake. "If you're goin' on like that, I'll be off. What d'ye s'pose father'd say, if he heard sich a yellin' round his front door?"

Molly shrank and cowered.

"The King heard, though, Peter," she said, under her breath, "cause the lady said He couldn't help it."

"Well, I guess you'd better just hush," said Peter, "or there be other things as can't be helped, nother. Father's comin'; this blessed minute; and he don't keep no field for sick folks."

Molly slid down from the door-step into the night, and Peter disappeared among the bushes; and Sam Dodd set his teeth in a sort of rage. All sorts of sweet words had kept coming into his thoughts as he stood there, — thoughts of the great King, thoughts of His kingdom; loving words that the lady had said; and right up against them came a tide of evil, surging, swelling, and at last sweeping all before it.

"I'll pay you off, you little beggar, for talkin' sich stuff," he muttered savagely. And always Satan can provide mischief for willing — as well as for idle — hands to do. Sam went prowling round the house, and presently came upon poor Molly's kitten; her white fur making her but too visible in the twilight. There she sat, watching a rat hole; so absolutely intent upon her duty that she never thought of being afraid, till Sam's fingers came about her throat with so fierce a grip, that she could not even mew. I am not going to tell you all that he did; but when he left the place, laughing contentedly to himself, the little kitten lay stretched out by the rat hole, having died at her post.

DR. LORD AND DANIEL WEBSTER.

BY REV. J. D. FULTON.

The conservative Dr. Lord has been lecturing the Conservative citizens of Boston. It has been repeatedly said, "The company is very select," and "the lectures are very choice." There have been twenty-five of them. The one on Daniel Webster I heard. Not like Cæsar, who "came," "saw," and "conquered," — I came, saw, and was disgusted. It was intimated that the lecturer would find his way to the heart sympathies of the public through his defense of "the Great Expounder of the Constitution."

Dr. Lord is a tall man, fine form, good head, heavy mustache, pleasant eye, who has been all his life on the unpopular side, and for the first time, is meeting with what he calls favor, because he is mingling with the so-called elite and great, and is by them praised. He reads in a monotonous voice, and moves back and forth constantly, as though he had been brought up a type-setter, or as though he had stood on hot coals and found it impossible to rest easy. He is not self-poised, he is not commanding. He does not thoroughly believe in himself. In this lecture he evidently was in the midst of contending emotions. It would have delighted him to have spoken out from his text and said, "I believe in slavery," "I believe in the old regime" rather than "in the new;" but he dared not do it, and so he said "I believe in Daniel Webster's famous March speech." We ought to say that his lecture evidenced thorough and scholarly research, though the language abounded in mixed metaphors and in utterances which proved the speaker to be a sycophant to the great rather than their companion. The audience was select, and, I have no doubt, of average ability. But O, what a contrast between the people who make public opinion in New England, such as welcome Motley, Sumner, Phillips, and others, and such as these, who list the opinions which are made for them.

The lecturer began by saying that Boston did not know Daniel Webster. Ages would pass before his worth could be properly appreciated. He was like Burke and Bacon and Galileo and Cicero and many others, unhonored in his day and worshipped afterwards. Then he proved that up to March, 1852, he was the most popular man in the country or the world. As lawyer, as Congressman, as Senator, his transcendent abilities gave him a towering place, and made him the ruler of his kind. This opinion does not tally with his first declaration. It looks as though the man was loved while he was lovable, that he was praised while praiseworthy, and is honored for what he did; but not worshipped, simply because he sinned and fell, and humanity mourns his fall and deprecates his mistakes. That portion of the lecture which described the constitutional lawyer and which pictured in glowing words the magnificent effort made by the loyal son of Dartmouth in behalf of his Alma Mater, when the Chief Justice was melted to tears and when the institution was lifted out of the hands of the politicians and placed in the hands of trustees, was fine indeed. His description of the power of Webster as a popular orator was grand. Webster deserves all that was said of him in this regard. Boston glories in him and will do so, and does not need help from Dr. Lord to cause them to do so. The fame of the orations, on laying of the corner-stone of the Bunker Hill Monument, on the death of Adams and Jefferson, and of his reply to Hayne, will live while the English language endures. The lecturer showed that in the Senate Mr. Webster divided his efforts between securing a good currency and developing the resources of the country. This work still lives, and the declarations then made were prophecies regarding the future.

At length the lecturer spoke of him as a Union-lover, as a defender of the Constitution, and here his words were worthy of Andrew Johnson. He travelled a path peculiarly his own and peculiarly alone. He felt that his audience was not with him. His slur at Garrison and Phillips was hised. His defense of Webster was a failure.

Material according to Act of Congress, in the year 1890, by ANNA WARNER, in the Clerk's Office of the District Court of the District of Massachusetts.

Boston knew what killed Daniel Webster. The line of conduct that lost Daniel Webster the Presidential Chair of the nation, lost Dr. Lord the presidential chair at Dartmouth. There was but one remedy for Webster, viz. confession; that alone will save Dr. Lord. The country knows men. Dr. Lord may sneer at the mechanics of Lynn, of Salem, and of Boston, but their intuitions and judgments are almost infallible. A man weighed in that balance and found wanting, may have "Mene, mene, tekel, upharin," written upon his brow and there is no probability of its being effaced. Had Dr. Lord said Daniel Webster made a mistake there and then, his lecture would have been a success. Lacking that, it failed. The moral is plainly this. Tell the truth, stand by the truth, and God will stand by you. There was another feature which deserves notice, because it bears so heavily upon New England life. Dr. Lord was Evangelical and thus far was right. He had sentences in his lecture which thrilled every Christian's heart with joy. Why must such a man come out against the higher law? Such men have done irreparable injury in our land. Their conduct gives support to the idea that only infidels are true to humanity and only those are true to God who are false to humanity. Nothing can be farther from the truth. The Church of Christ is the friend of humanity, the pioneer of progress and the hope of the nations. Those who profess to love Christ, and who at the same time become apologists for sin or for sinners, are exceptions to the rule. Like barnacles growing on a ship's bottom, they fetter the speed and are in fact opponents of truth. Right is forever right, and wrong is forever wrong. Daniel Webster, true to principle, was New England's pride and boast. Daniel Webster, turning his back on truth and his face towards the Presidency, lost his hold upon the people's heart and so was compelled to suffer the consequences. His life teaches a great lesson and points a moral which Dr. Lord failed to perceive or to enunciate. A friend, travelling in Europe, had with him a boy of about fourteen years, who was anxious to make the most of his opportunity. At Munich there is a statue so large that it is possible to climb up into its interior, and look out from its eyes, and speak through its mouth. The boy "did" the statue; he called to his friends from the mouth, and looked at them through the eyes, but all knew the boy. The lecturer reminded me of the boy. He described Webster, he defended Webster, but he did not represent Webster. That great man recognized the fact that he made his life-mistake, when he forgot country, truth, and humanity for office. It is better to say so. Confession is good for the soul and it is good for an audience. Men are ready to overlook mistakes, when they are admitted, not when they are defended. The young men can afford to study the life and character of Webster. They can admire his virtues and emulate the good in his example, but if they would become benefactors of mankind they must avoid his mistakes and resist the temptations which mastered him.

SABBATH IN THE WOODS.

I arose early, that I might behold the glory of morning among the mountains. As my eyes opened, the eastern sky was already overspread as with a thin, silvery veil, with the least trace of amber and gold amid the threads; while one solitary star, like a great opal, hung suspended in the translucent atmosphere, with its rich heart glowing with red and yellow flame.

My camp was made on the very ridge board of the continent. Below me, to the south, stretched the Silurian beach, upon which, as Agassiz believes, the first ripples broke when God commanded the dry land to appear. As I lay reflecting upon the assertion of science,—that these mountains were among the first to rise out of the Profound, that here the continent had its infancy, that amid these heights the earth began to take shape and form,—I seemed to be able to overlook the world. Nor was it at the cost of any great effort of the imagination that I seemed to hear, as the dawn brightened in the east and the rose tints deepened along the sky, as the darkness melted, the vapors floated up, and the atmosphere grew tremulous as the lance-like beams began to pierce it, the Voice which, in the beginning, said, "Let there be light!" As I gazed, novel emotions arose within me. The experience was fresh and solemn. The air was cool, delicious. The earth was clothed as a queen in bridal robes; and Morn, with garments steeped in sweet-smelling odors, her golden curls unbound and lifted by unseen winds, streaming abroad as a yellow mist,—like a maiden at the lattice of her lover,—stood knocking at the windows of the east, and saying: "Open to me, my love, my undefiled: for my head is filled with dew, and my locks with the drops of the night."

If a person would know how sensitive his nature is, how readily it responds to every exhibition of beauty and power, how thoroughly adapted it is, in all its faculties, to religious impressions, he must leave the haunts of men,—where every sight and sound distracts his attention, and checks the free exercises of his soul,—and, amid the silence of the woods, hold communion with his Maker. It is the silence of the wilderness which most impresses me. The hours of the Sabbath pass noiselessly. No voice of conversation, no sound of hurrying feet, no clangor of bells, no roll of wheels, disturb your meditations. You do not feel like reading or talking or singing. The heart needs neither hymn nor prayer to express its emotions.

I have always observed that the memory is unusually active, and takes great delight in recalling texts of Scripture and devotional hymns, when brought under the influence of nature. Passages from the Psalms, which I do not remember that I ever committed; fragments of old and solemn hymns, hewn I know not from what block, long forgot-

ten if ever learned; snatches of holy melody,—echoes, awakened by what voice you cannot tell,—come floating back upon you, or rise at the bidding of the will. Thoughts come and go without order. Emotions are irregular and inconstant. The Occidental cast of intellect, which conceives of God largely through the reason, changes slowly into the Oriental. It analyzes less, but it adores far more. The religion of the forest is emotional and poetic. No mathematician was ever born amid the pines. The Psalms could never have been written by one not inspired by the breath of the hills. The soul, when it spreads its wings for flight upward, must start from the summit of mountains. It must have the help of altitude, or no movement of wings will lift it. And I dare to say that he who has never passed a Sabbath amid the solemn loneliness of an uninhabited region, has never knelt in prayer at the base of overhanging mountains, has never fallen asleep with no roof above him but that of the heavens, and no protection from dangers which lurk amid the darkness of the night season save the watchful care of God, can realize little the significance of these two words,—Adoration and Faith.

As I gazed upon the landscape, with a hundred mountains within sweep of my eye, at whose feet lake after lake lay in peaceful repose, and between which numberless streams flowed, gleaming amid the forests of pine and fir as threads of silver woven into a robe of Lincoln green, I thought of the words of Isaiah: "I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water." "The beasts of the field shall honor me, and the owls, because I give waters in the wilderness and rivers in the desert." And I said to myself, "Surely He sendeth the springs into the valleys, which run among the hills." Even as I gazed into the white mist, a heavy bank of jet-black cloud rose up through its feathery depths, unrolled itself as a battery unlimbers for battle, and the next instant a sheet of flame darted out of its very centre, and the air seemed rent into fragments by the concussion. Here was an exhibition of grandeur and power such as one seldom beholds; and yet it did not seem out of harmony with the day. Behold, I said to myself, the symbol of the old dispensation. Here is Sinai, the terror, and the cloud; here is law and judgment, vengeance and wrath. And there, I said, turning to the eastern ridge, upon whose crest the sun, not yet obscured, shone warmly, is the symbol of the new,—of Calvary, its light and love. I thought of Him who "clothes the heavens with blackness, and makes sackcloth their covering."

The storm passed. The cloud toward the west grew thinner, and broke into rifts and ridges, through which the sun sent its radiance in diverging columns. As the beams deepened and spread across the cloud, an arch of purple and gold began to creep over it. Beginning at the southern and northern extremities, the colors clomb upward until they joined themselves together at the centre, and there with two mountains for its pedestals, the magnificent arch stood spanning the inky mass from north to south; and as I sat silently gazing upon the resplendent symbols of God's abiding mercy, which stood out in bold relief against the sombre cloud, in whose bosom might still be heard the roll of thunder, I remembered the language of Ezekiel, where he says, "I fell upon my face, and I heard a voice of one that spake; for the appearance was of the likeness of the glory of the Lord." Suddenly the colors faded away. For a moment the glowing orb stood as though balanced on the top of the pines; for a moment lake and forest and mountain were ablaze with its radiance; the next it dropped from sight. The dark trees gloomily outlined themselves against the clear blue of the sky; and, as the shadows deepened, I thought of the day foretold in the Apocalypse, when "our sun shall no more go down, neither shall the moon withdraw herself. For the Lord shall be our everlasting light, and the days of our mourning shall be ended."

The day was over. On the sky and highest peaks a few patches of crimson were still visible. For a few moments an aureole lingered around the head of Blue Mountain. And now began the marvelous transformations from day to night. The clouds were rolled together and lifted from sight. Unseen hands flung out new tapestry for the skies, and lighted lamps innumerable around the circling galleries, as though the Sabbath had passed from earth, and the heavens were being made ready for service. If the day had been suggestive, much more so was the night. In the zenith, a meteor wavered and trembled for a moment, then fell and faded away. "A wandering star," I said, "to which is reserved the blackness of darkness forever." I rolled myself in my blanket, and lay gazing upward. A thousand recollections thronged upon me; a thousand hopes rose up within me. The heavens elicited confidence, and unto them I breathed my aspirations. I felt that He who telleth the number of the stars took note of me. The Spirit which garnished the heavens would grant me audience. I approached Him reverently, and yet with confidence, for I remembered that it is written, "the heavens shall vanish away like smoke, and the earth shall wax old like a garment, but my salvation shall be forever, and my righteousness shall not be abolished."

Then, without help of book or spoken word, I committed myself to Him, in whose sight the night is as the day; and, alone in that vast wilderness, far from home and friends, I closed my eyes and slept as one who sleeps on a guarded bed.—*Adventures in the Wilderness*, by REV. W. H. H. MURRAY.

John Fletcher says, "Gold answers its most valuable end when it is brought to light and made to circulate for charitable and pious uses, and not when it lies concealed in a miser's strong box, or in the dark bosom of a mine."

The main of a Christian's duty lies in these two things, patience in suffering, and avoidance of sin, and they have a natural influence upon each other. The consciousness of sin, and careless, unholiness, do wonderfully weaken a soul and distemper it, so that it is not able to endure much; very little disturbs it.—*Leighton*.

"THE UNDISCOVERED COUNTRY."

Could we but know
The land that ends our dark, uncertain travel,
Where lie those happier hills and meadows low,—
Ah, if beyond the spirit's inmost cavel,
Aught of that country could we surely know,
Who would not go?
Might we but hear
The hovering angel's high imagined chorus,
Or catch, betimes, with wakeful eyes and clear,
One radiant vista of the realm before us,—
With one rapt moment given to see and hear,
Ah, who would fear?
Were we quite sure
To find the peerless friend who left us lonely,
Or there, by some celestial stream as pure,
To gaze in eyes that here were love-lit only,—
This weary mortal coil, were we quite sure,
Who would endure?

STEDMAN'S POEMS.

JOHN BROWN'S MEN.—What wonderful things have followed that blow at Harper's Ferry! Truly did the high-souled martyr know whereof he spoke when he declared that the movement would pay, whether the immediate result to him and his was life or death. I find in a late Pensacola (Fla.) paper, the *Observer* (Republican), a poem signed by a name which recalls the glorious days of Kansas and the later sacrifices, the memories of which centre round Harper's Ferry. The poem is a stirring war lyric, and its author's name is Richard Realf, who may be remembered as the so-called Secretary of State in the provisional government organization Brown and his party prepared. He, it will be borne in mind, was in Texas, when his captain struck slavery its first blow in Virginia. Brought from there to testify before Fugitive-slave-law Mason, he saved his life, got witness fees, told nothing of importance, and reached the Northern States in safety. Realf was an Englishman, and soon after returned home. He came back and enlisted as a private soldier during our war, fighting his way by hard service to a captaincy. I believe he is now in the regular army—a non-commissioned officer, I learn, and stationed at Pensacola. It is strange that a man of his fine talents should not be in a better position. Here are a couple of stanzas from his lyric, praising our deeds as equal and one with those of older days:—

"I think the soul of Cromwell kissed
The soul of Baker, when,
With red sword in his bloody fist,
He died among his men.
I think that when our Winthrop fell,
His face towards the foe,
John Hampden shouted, 'All is well!
Above that overthrow."
"And Lyon, making green and fair
The places where he trod,
And Ellsworth sinking on the stair,
Whereby he passed to God;
And those whose names are only writ
In hearts, instead of scrolls,
Still show the dark of earth uplift,
With shining human souls."

Of the originally-known John Brown party but two are living—Owen Brown, who resides in Western Pennsylvania, and Osborne P. Anderson, a colored man living in Canada. Realf, Luke Parsons, Gill, and others associated with it, directly and indirectly, each won some distinction during the war, and are now living. George P. Tidd, one of those who escaped, died at the taking of Roanoke Island, sergeant in a New York regiment. Barclay Coppie, then a lieutenant in a Kansas regiment, was killed at Platte Bridge, Mo., through the destruction of a railroad train by guerrillas.—*R. J. Hinton*.

Many years ago, when Daniel Webster stood at the summit of his commanding influence, upon a certain Sabbath he entered a small Methodist church in the vicinity of Washington. The number of persons in attendance was few, and the house and furniture were of a very inferior description. The preacher was a plain, unlettered man, who had never enjoyed any advantages of education, but who did possess a heart warmed by the glow and excellence of the Gospel. At the close of the services, as Mr. Webster was leaving the house, a clerk of one of the departments who had been present, accosted Mr. Webster, and expressed regret that a man of his eminence and extensive information should have been compelled to listen to so plain a discourse. "You mistake!" replied Mr. Webster; "I have been deeply interested and moved by the sermon. As you say, the preacher has no learning from the books, but he has evidently been instructed by the highest of teachers—the Spirit of God. We go to church, air, not merely to have our minds enlightened, but to have the emotions of our hearts awakened and excited towards divine things. This ignorant man, as we call him, has attained a reach of knowledge which no mere learning can give. He has taught us our duty to God. May we perform it!"—*The Christian Witness*.

WOMAN IN THE CHURCH.—The ministries of woman in religion, so prominently noted in Bible history, have been too much neglected in the Christian Church. If Protestantism has failed at all, it has failed here. Even Methodism has not kept the promise of its earlier years and annals, when such historic figures stood among her earliest toilers as the Countess of Huntingdon, Mary Fletcher, Hester Ann Rogers in England, and Barbara Heck, Mary White, Prudence Gough, and Catharine Garretson in this country. The restoration of that golden age of female agency in religion will mark the incoming of a new and promising era in the Church.—*Pittsburg Christian Advocate*.

For the Children.

TRUST.

The child leans on its parent's breast,
Leaves there its cares, and is at rest;
The bird sits singing by his nest,
And tells aloud
His trust in God, and so is blest
'Neath every cloud.

He hath no store, he sows no seed,
Yet sings aloud and doth not heed;
By flowing streams or grassy mead,
He sings to shame
Men who forget, in fear of need,
A Father's name.

The heart that trusts, forever sings,
And feels as light as it had wings;
A well of peace within it springs.
Come good or ill,
Whate'er to-day, to-morrow brings,
It is His will.

JUPITER ESTABLISHING HIS GOVERNMENT.

In the early ages of the world, as the cares of Jupiter increased, the great Olympian ruler determined to secure an assistant in the management of mankind; to which end he one day summoned Pan into his presence.

"I understand," said he, "that you have a terrific voice, of which the Titans stood in awe, when in battle with the gods. Such a gift, I am thinking, is just what we are now in need of. Mankind, to appearance, are so utterly depraved that they cannot possibly be ruled with any show of decency, save by fear. I choose you, therefore, to govern the world by this principle, in which, if I mistake not, you will find a harsh voice a valuable help."

Then providing his appointee with a sort of thunderbolt revolver, and adorning his shoulders with clusters of stars, he said: "Know all men by these emblems, that the dominion of Arcadian Pan is herewith extended to human flocks, being commissioned with the rank of lieutenant general; and may he be respected accordingly."

But scarcely a week had passed ere Mercury arrived at the gates of the palace of Zeus with such speed that the attendant Hours allowed him entrance without a question.

"What trouble now?" asked Jupiter, when the messenger was presented.

"Sire," said Mercury, his face pale with anxiety, "a dark and terrible cloud is settling over mankind. Mortals are seized with strange fears, suspicions, and hatred. Children shudder in the presence of their parents; teachers have changed into tyrants, and kings into tigers. Secret crime prevails in every quarter; prisons are overflowing with inmates; and the air is rife with plotting whispers foreboding some direful revolution. Aware that this state of affairs has resulted from your ordering the world to be ruled by fear, a number of kindly disposed souls have sent me to request that Pan be withdrawn as governor, and the God of Love be substituted in his stead."

"Dear, dear, dear!" sighed Jupiter, touched to the bottom of his paternal heart by the tidings. "I see now, an unlimited Panic monarchy will never answer for mankind; there is evidently some measure of good in the race, and this element must be appealed to and utilized. Return, therefore, and bear the assurance from head-quarters that the change desired is to be made immediately."

Pan was accordingly relieved of his command; while Love was at once dispatched in his place.

"Now," said mankind, "all wars and conspiracies will cease; and the reign of charity, kindness, and peace will soon usher in a welcome millennium."

But prophecy does not always become history; and it was not long before Mercury again appeared at the Jovian palace, requesting that the new governor be removed. "It is possible Love might suffice for the more conscientious," said he; "but unassisted, it is proved beyond a doubt, he will never succeed in managing Tom, Dick, and Harry. Why, you never saw such a hubbub as the world has got into! All fear of punishment having been removed, one would have thought the lids of a myriad of Pandora's jars had been lifted! To be poetical, anarchy has really got into clover. Merchants go to their stores in the morning to find them opened and crowded with customers who are helping themselves without pay or permission. Banks are robbed boldly at midday. Apple-women are mobbed by juvenile roughs; schools are transformed into bedlams; pews and railroads are strewn with loose sleepers; while Mormons are filling their baggage wagons with female proselytes; and all with the coolest audacity imaginable. But if your majesty will permit, I would humbly suggest that both Love and Fear be sent together; then, for that part of man's nature which is upright, the former may act as the developer and guide; and that part which is depraved, the latter may control by force."

"By Jove, it shall be done!" exclaimed the Thunderer, favorably struck with the idea. "I will send both, and then there shall be a balance of attractive and propelling forces in society, as well as among the celestial bodies."

So Love and Fear have since ruled over the earth, Love taking the lead, and Fear fetching up closely as a police in reserve; and only where these two have separated has the political, moral, or spiritual welfare of mankind suffered.

ANGER IS MURDER.

We may learn a lesson on the sixth commandment from a little girl named Alice. One evening her mother had company, and her elder sister, Sarah, took her up-stairs to put her to bed.

As Sarah was undressing her, she noticed that she seemed very sad, and that tears were running down her cheeks. She asked her what was the matter; but Alice gave her no answer. "Tell me, child, what ails you," said Sarah. Still Alice said nothing; only she sighed, and seemed greatly troubled. When it was time to kneel down by her little bed and pray, Alice knelt, and bowed her head; but no words came from her lips. Sarah thought this was very strange. Then Alice arose, and crept into her bed, so silent, so sad, so tearful, that Sarah was frightened. She went down-stairs and joined the company, but seized the opportunity of mentioning it to her mother.

"I will run up directly," said she, "and see what ails the child."

"She is not sick, mother," said her sister, "only it seems as if something were troubling her mind."

Presently the mother escaped from the parlor, and went up to the chamber of her little one. She trod very softly, and as she drew near, she heard low sobs and cries.

"My child," said her mother, tenderly, stooping down to her bedside, "what troubles you? Tell me."

"O, mother, I am so glad you have come," cried Alice, uncovering her head, and seizing her mother's hand; "I can't say my prayers, and I can't go to sleep."

"Do tell me what's the matter with my dear daughter."

"O, mother, I killed cousin Ruth in my heart to-day, I did!" and the tears flowed afresh. "She got angry, and I wished her dead. That makes me a murderer. I can't ask God's forgiveness till I am friends with Ruth. He won't hear me, for my heart has had anger and hatred in it. O mother!" and the poor child wept as though her heart would break.

Her mother tried to comfort her, but there lay the cold, heavy weight of sin upon her bosom, and she could take no comfort.

"O, if I could only see Ruth, and ask her forgiveness! then I could pray, and go to sleep," she said, piteously.

"Mother, can't I go to Ruth's house?"

Her mother thought a moment. She felt that to help her child to feel and act rightly on this subject was the most important of all things. "Yes, my child, you shall go," she said.

Al! if she had been one of those mothers who always send their children to bed in charge of servants, what a golden opportunity she would have lost of doing her child good for life!

Alice's father was called, who, wrapping his weeping child in a blanket, carried her into the next house, where her cousin Ruth lived. She was taken to Ruth's bedside. It was a melting scene to witness the confession, the entreaty for forgiveness, and the kiss of reconciliation. Then Alice wiped away her tears; and, laying her head on her father's shoulder, she asked to be carried home.

Once more in her own chamber, Alice knelt down and prayed God to forgive her for the sin of hating Ruth. "Give me love in my heart," she cried, earnestly, "because 'God is love'; and because it was love which made Jesus die on the cross for us; and, O, keep me from hating and killing anybody in my heart!"

So did little Alice pray. O, what a prayer was that! Sin and conscience, love and hatred, had been fighting in her heart. But love gained the victory. Can we not remember feeling towards somebody just as Alice felt towards Ruth? Let us learn from the example of Alice what to do. We should ask the forgiveness of those towards whom we have felt anger or hatred. Then we should ask God's forgiveness, and pray for His grace to take away all these wicked feelings from our hearts, and fill them with love. — *The Children's Friend.*

QUESTIONS FOR THE CHILDREN.

How many times is the word "Flax," mentioned in the Bible and where?

SAMOTH.

Send your answers to the "Editor of ZION'S HERALD."

ENIGMA NO. 10.

I am composed of 15 letters.
My 5, 6, 15 is a hard substance.
My 3, 4, 9, 10 was one of the heathen deities.
My 14, 13, 12, 2 was a place in which Paul preached.
My 11, 8 is a note in music.
My 7, 1, 11 is what good men may do.
My whole is a verse which may be found in the Bible.

T.

ANSWER TO ENIGMA, NO. 9.

"Blessed is he that cometh in the name of the LORD."

Mark xi. 9.

THE "ROB ROY" CANOE ON THE SEA OF GALILEE. — Every hour of my day is filled up with pleasant duties. Not a moment seems to be lost, or to hang heavy. As for loneliness, the idea of it never crosses my mind. The particular sort of observations to be made in this "land and water" journey would be quite incompatible with the

presence of a companion, unless he was both deaf and dumb. Yet one can scarcely imagine a more delightful tour. Often I have a long ride, and a walk, and a paddle, and a sail, all in one day. Take, for instance, my first day on the Sea of Galilee. We are camped near it, by the Jordan, and a crowd of Arabs accompany the *Rob Roy* to the river. Gliding down the winding stream I soon float out upon the wide Lake of Gennesaret. A hundred hills and vales, and ruins and bays, all familiar to the student of Biblical geography, are suddenly present around me in actual life. I turn eastwards at once and coast the shore, with an eager gaze downwards into the clear glassy water, looking for relics there which could not be seen from land, and which have never been thus searched for in the water. Careful records are made of each buried column, each hidden pier, or quay, or fallen stone, and my lunch is taken by a pebble beach with sunlight glinting under the wavelets that ripple to the soft and balmy breeze. Stretching out then to the centre of the lake, I recline in my canoe with the wonderful panorama about me, gorgeous in color and graceful in outline, sacred in deep realities, and powerfully stirring the mind. Here I read the sixth chapter of John's Gospel, which tells how Christ taught on that plain, and fed the people on that hill; how he went alone for prayer to that mountain, while his disciples went by boat across this bay; then the night came on and they were toiling in rowing, "for the wind was contrary." — *"Rob Roy," in Land and Water.*

FROM HERE AND THERE.

A clergyman, being much pressed by a lady acquaintance to preach a sermon on the first Sunday after her marriage, complied, and chose the following passage in the Psalms as his text: "And there shall be abundance of peace — while the moon endureth."

John Stuart Mill says all reforms "have to pass through three stages — ridicule, argument, and adoption."

"You speak French wonderfully," said a Frenchman to a young snob who was airing his accomplishments before him. "You have not ze least accent; I mean ze least French accent."

Bayard Taylor thus disposes of a popular myth in his last book: —

"I never thought it worth while to contradict a story which, for eight or nine years past has appeared from time to time in the newspapers — that Humboldt had said of me: 'He has travelled more and seen less than any man living.' The simple publication of a letter from Humboldt to myself would have silenced this invention; but I desisted, because I knew its originator, and did not care to take that much notice of him. The same newspapers afterward informed me that he had confessed the slander, shortly before his death. I mention the circumstance now, in order to say that the sentence attributed to Humboldt was no doubt kept alive by the grain of truth at the bottom of it. Had Humboldt actually said, 'No man who has published so many volumes of travel has contributed so little to positive science' — he would have spoken the truth, and I should have agreed with him. But when, during my last interview with that great student of Nature, I remarked that he would find in my volumes nothing of the special knowledge which he needed, it was very grateful to me when he replied: 'But you paint the world as we, explorers of science, cannot. Do not undervalue what you have done. It is a real service; and the unscientific traveller, who knows the use of his eyes, observes for us always, without being aware of it.' Dr. Petermann, the distinguished geographer, made almost the same remark to me, four or five years afterward."

Matthew Arnold thinks that Shakespeare and Virgil would have been dreadfully bored if they had crossed in the Mayflower with the Pilgrim Fathers. The "fathers" would also doubtless have been dreadfully shocked at Will's profanity and drunkenness, and Virgil's heathenism. Which party would have had the most and best truth?

"Fasten your hold on Christ. Having Him, though my cross were as heavy as ten mountains of iron, when He putteth His sweet shoulder under me and it, my cross is but a feather."

Matthew Arnold says that the Cornell University "seems to rest upon a provincial misconception of what culture truly is, and to be calculated to produce miners, or engineers, or architects, not sweetness and light."

AN OLD RHYME. — There is an old and superstitious rhyme, whereof I have seen several versions concerning the result of being born on a certain day of the week. It is something of this sort: —

Monday's child is fair of face,
Tuesday's child is full of grace,
Wednesday's child has toil and woe,
Thursday's child has far to go,
Friday's child is loving and giving,
Saturday's child works hard for his living,
And the child that's born on the Sabbath day
Is happy and lucky and wise and gay.

Here are a few tests. Byron was born on a Tuesday; so was Napoleon I.; Napoleon II. (M. Rochefort's ideal Emperor) on a Wednesday; Napoleon III. also on a Wednesday; Pope Pius IX. on a Sunday; Garibaldi on a Wednesday; Bismarck on a Friday (the first of April); the unhappy Emperor Maximilian also on a Friday; his Empress on a Sunday; Mr. Gladstone on a Friday; and Mr. Disraeli on a Saturday. — *Notes and Queries.*

ON MILMORE'S BUST OF CHARLES SUMNER.

The massive brow with its deep lines of care,
The eyes which look beyond the present hour,
And strong compression of the lip is there,
While every feature wears the stamp of power.
It is the sculptured Senator, the man
Of many conflicts. Fearless, firm, and true;
Bearing, as the answering only can,
A message, which the false and feeble rue.
The sculptor here his earnest aim and end
Hath well attained. Viewless we mould
With gentler traits the aspect of a friend,
Lit by his smile as genial thoughts unfold.
He stems the storm which heaving nations rock,
And shares the calm hid in the tempest's shock.

The Commonwealth.

Correspondence.

MAINE.

The Portland District Ministerial Association met according to appointment at Saco.

The weather was peculiarly unfavorable—a continual rain from the beginning of the session to the end. Owing to this circumstance, the attendance was not as large as it would no doubt have been. Still a goodly number were present and enjoyed the warm hospitality of the good people of Saco, and a pleasant and profitable session. Some of the brethren came thirty miles or more by stage, and almost realized the experience of the Western traveller, who said he "paid ten cents a mile for the privilege of walking alongside the stage, carrying a rail on his shoulder to pry it out of mud-holes."

But however unpleasant the weather might be out of doors, all was cheer and comfort within—both at the church and at the homes so kindly provided by the pastor and people.

The essays were unusually good, though some of them provoked much discussion.

Rev. K. Atkinson presented one, on "Modern Patripassianism." It evinced much study and extensive reading. Rev. J. Collins one on the question, "Did the Divine Nature of Christ suffer in the Atonement?" It was clear, practical, pointed, Methodist. Rev. C. C. Mason gave us a characteristic essay on the "Comparative Weakness of Methodism in New England." He made New England broad, and showed it covered with the triumphs of Methodism, but failed to see the weakness, comparative or positive. Rev. S. F. Wetherbee considered the "Objectionable Features of Swedenborgianism." His essay was trenchant and keen, and his objections fully sustained by quotations from the works of Swedenborg. The essay of Rev. J. E. Baxter—one of the fathers of the Association—on the long mooted question, "The Freedom of the Will," was short but directly to the point. Rev. O. M. Cousins wrote and read of "The Identity of the Resurrection Body." Argumentative, poetical, fanciful, yet sound in the main. Rev. A. W. Pottle gave a clear discussion of the contrast in "The Operations of the Holy Spirit before and after the Day of Pentecost," and Rev. W. B. Bartlett gave a "History of the Church at Saccarappa."

During the session several private meetings for mutual criticism were held. These form a new feature in our exercises. Criticisms relating both to matter and manner of preaching, and to personal habits as affecting the usefulness of preachers, were offered, and both offered and received in a spirit of love. These meetings were generally regarded as among the most profitable of the occasion. On Wednesday p. m., Rev. J. Colby, Presiding Elder, preached an excellent sermon on 1 Corinthians xxiv. 26, the subject being "The Sacrament of the Lord's Supper." After the sermon the Sacrament was administered to the members of the Association, the visiting brethren, and the congregation. Soon after this the Association adjourned.

Our Church in Maine has suffered a severe loss by the death of Rev. James B. Crawford, Principal of the East Maine Conference Seminary at Bucksport. As is well known to your readers, he has been for some time in feeble health, but the latest published intelligence represented him as improving rapidly, and as expecting soon to resume the duties of his position. He was a man of unobtrusive but sterling merit; genial, kind, and much loved and lamented. His brother, Rev. Geo. C. Crawford, personally one of the most popular men in the Maine Conference, is still suffering from insanity, but is said to be improving. Many prayers are offered for his complete recovery.

VERMONT CONFERENCE.—The Vermont Conference commenced its sessions at Waterbury, on Thursday, 15th inst., Bishop Thomson presiding. The attendance was quite large, and the proceedings, so far as we have been informed, interesting and spirited, and quite in harmony with those of the other New England Conferences. On Friday evening a meeting was held in behalf of the Freedmen's Aid Cause, at which addresses were made by the Bishop and by Rev. Mr. Geo. We shall have full reports in our next.

MASSACHUSETTS.

GRACE CHURCH, BOSTON.—A reception was given to the new pastor, Rev. J. A. M. Chapman, by the members of Grace Church, on the evening of the 15th inst. The address was made by David Snow, esq., which was briefly and felicitously replied to by the pastor. A sumptuous collation was served at the close of the proceedings.

WINTHROP STREET CHURCH, ROXBURY.—At a large and enthusiastic meeting of the male members of the Winthrop Street (late Warren) Church, Roxbury, on Monday evening the 12th, the entire current expenses for the ensuing year were subscribed. The gathering at the close resolved itself into a prayer-meeting, and it was one of peculiar unction and fervor. A literary society has been organized by the young people, with the name of the Winthrop Literary Association. They hold their meetings on Friday evenings, and are well attended and exceedingly interesting. The late division of the Church seems to have infused fresh life into the Methodists of Roxbury. Before the close of Rev. A. McKeown's third year, in all probability there will be three flourishing churches in this growing and charming section of our city, where there was only one struggling church two years ago. A fine parsonage has been secured and fitted up for Bro. Collyer of the Highland Church.

DEDICATION AT BEVERLY.—It will be seen by a notice in

the Register that the new Methodist Episcopal Church, Beverly, will be dedicated on Thursday next, 20th inst. The sermon will be by Rev. J. A. M. Chapman, which alone is sufficient inducement for a large attendance; but in addition, there will be a grand organ concert and festival in the evening, and addresses from a number of well-known and interesting speakers. Bro. Bailey, the pastor, has labored valiantly in the cause; encourage him and the young society by your presence and your prayers.

Our Book Table.

RELIGIOUS.

SACRAMENTS OF THE CHURCH, by Rev. S. W. Chillender (Presbyterian Board of Publication), is a small book that treats of a large theme. It confines itself to the two accepted Sacraments of the Protestant Church, shows how baptism is not exclusively immersion, nor adult, and that the Lord's Supper is open to all believers. It fails to see all the import of these ordinances; yet it is healthful and practical.

THE NEW YORK BIBLE WOMEN (Presbyterian Board of Publication) is another of those true books that worthily replace the false in our Sunday-school libraries. It is full of excellent, brief, and true stories of the visits of Bible women to the poor of New York. Let our Sunday-school library committees put it on their list.

A second revised Edition of the **BIBLE HAND-BOOK**, by Joseph Angus, D. D., has just been issued by James S. Claxton, Philadelphia. It is one of the best introductions to the study of the Scriptures that a student or Sunday-school teacher can get. It contains no unnecessary or cumbersome details, but in terse and condensed style gives all the information you want, or indicates where you may find more on any given point. No minister's study should be without this work, and no Sunday-school library without a half a dozen copies; they would be worth tons of the books that at present fill their shelves. Lee & Shepard have the work, and discounts are allowed to Bible-classes, clergymen, and students.

LITERARY.

THE RECOLLECTIONS OF LORD BYRON, by Countess Guiccioli, pp. 670 (Harper Bros.), is a very entertaining rehash of Moore's "Life and Letters of Byron," and whatever other memorabilia of him have ever been published. It has in it nothing of the Countess, nothing that is new. But as the bulky works of Moore have long since passed to the upper shelves, this hot mince-meat, made up therefrom, will be found very edible. It is entirely eulogistic. All his faults were virtues. His foes were ever in the wrong. Lady Byron gets no mercy from this pen; while Haidee, and Duda, in "Don Juan" are pronounced "charming characters, possessing Christian beauty, goodness, gentleness, and tenderness." How utterly oblivious such a writer must be of all "Christian" and womanly virtue. This eulogy is of the past, though Byron and Wordsworth, more than poets of their time, still rule in the living present. It will be found interesting, but must be taken with many grains of allowance, and much rejection of its eulogistic opinions.

TABLETS, by A. Bronson Alcott (Roberts Bros.), has already reached new editions, and can therefore be commended as a book of established repute. Mr. Alcott has put his best thinkings into this choice volume. How all the Concord school run to Nature. Emerson, Thoreau, and Alcott are all priests of Pan. They have no other gods before them. Nature is God; God, Nature. This extreme revolt from Puritanism and Protestantism finds its centre in a quiet old town, with but little in nature that is fascinating. Small woods, small hills, small valleys, small streams, the result ought to have been small men. But it is not, except in their faith. Whatever their faults (and they are many), smallness is not one of them. No clique of more vital force has America produced than this of Concord. It is helpless and hopeless, for it is Christless. Nevertheless it is not strengthless in its original powers, though it will be in its purposed aim.

Mr. Alcott is the least of them in poetic insight and originality. His book is more bookish than theirs, has rare bits from rare scholars, and is otherwise even more edible than Thoreau's self-developments. It talks on "Gardens," "Recreation," "Friendship," "Culture," "Books," counsels and speculates about "Mind," "Genius," and "Metamorphoses." It is a little more condescending to the Bible and Christ than some of its school, and even grants that "Moses is the subtlest thinker on Genesis," putting Boehme as next to him. If Mr. Alcott could only grasp the marvelous height and depth, and length and breadth of the Christian doctrine, how his book would blaze with new life and light. Its very dimness, as compared with this saving Sun, only illustrates the glory in Christ. It is a foil that makes the Gospel shine the brighter. As a companion of our musings, it is full of value; only it should be read with prayer against its harmful influence, and for its personally most harmless author.

THE INDIAN PASS, by Alfred B. Street (Hurd & Houghton), takes one pleasantly and instructively through the Adirondacks. It is full of animated description and stirring adventure, and will be just the book for the summer and the hills.

THE SHAKESPEARE TREASURY OF WISDOM AND KNOWLEDGE, by Charles W. Stearns. G. P. Putnam & Son. For the first time a vignette illustrates the immortal name, an arm brandishing a spear, with this happy quotation from "Antony and Cleopatra":—

"His roared arm
Crested the world; his voice is propertied
As all the tuned spheres, and that to friends."

The selection covers many fields of thought: "Practical Wisdom," which includes no less than seventy-six topics; "As a Guide to the Young," his religious sentiment, his special knowledge on some twenty or thirty topics, such as "Farming," "Music," "Cookery," "Surgery," etc.; his military knowledge, his sympathies, opinion of men, etc. It is a very valuable selection and collection. Teachers, preachers, and all who like the very best of literary hashes, should put this "Treasury" on their handiest table.

HUMAN LIFE IN SHAKESPEARE, by Henry Giles (Lee & Shepard), is probably the last work of its talented author. It is one of his best. It discusses with originality and felicity the delineations of humanity in the poet: Man, woman, tragedy, comedy, and other phases of his being and fame. It was carefully wrought up for the

Lowell Lectures, and will be found a worthy companion volume to the "Shakespeare Treasury."

EDUCATIONAL.

Boston: Wm. H. Denny.

INTRODUCTORY LESSONS ON MIND.

EASY LESSONS IN REASONING.

These are thin books in size, but very thick in quality; Whately reduced to children; his meatiest meat made milk for babes. They are easy and interesting, and would be of great value to youth, if put into their course of study. Seminaries and higher schools should give them consideration.

IT IS NEVER TOO LATE TO MEND, which the author terms "a matter-of-fact romance," is the second volume of Fields, Osgood & Co.'s Edition of Charles Reade's Novels. It is one of the most masterly works of the kind that the present age has produced; a thoroughly Christian novel, infused with the benign spirit of the Gospel, and without a syllable of cant; full of poetical and pathetic descriptions of scenery and men, having a profound knowledge of the subtle and fierce working of the human heart, and intensely interesting, from beginning to end. The prison scenes are especially admirable, both in sentiment and as achievements of literary art.

GRAY'S SCHOOL AND FIELD BOOK OF BOTANY. Wilde, Bowler & Co. This is a revision of "Gray's Botany," first published in 1837. It consists of "Lessons in Botany," and "Field, Forest, and Garden Botany," bound in one volume. It is written in a popular style, is adapted to beginners, and, at the same time, is a sufficiently exhaustive hand-book for the college student and practical botanist. The lessons are so plain, and the development of the work so natural, that it can be studied without the aid of a teacher. It is a glossary of botanical terms, and a physiology of the plants of America which are found in forest, field, or conservatory.

The name of Prof. Gray, who is, without doubt, the leading botanist of the country, is a sufficient guarantee for the accuracy and completeness of this carefully revised publication. Every person who desires to acquaint himself with one of the most interesting branches of natural science, should possess this "Forest, Field, and Garden Book of Botanical Analysis."

THE BOYS' AND GIRLS' SELF-INSTRUCTING DRAWING-BOOK, by B. F. Nutting (for sale by John D. F. Brooks, 20 Washington Street), is one of the best initiatory books for young beginners we have ever seen. The pupil is led on, step by step, till he finds himself almost an artist—if he has a spark of talent, that is.

AUNT LOUISA'S LONDON TOY BOOKS. "By the Sea-side," is a beautiful quarto, containing eleven colored pictures of sea-side scenery, and child sports in the sand, and among the old fishing-smacks. It will be a delightful present for a little boy or girl. H. A. Brown, 8 School Street, has it.

PAMPHLETS.

Bartholomew's Drawing-Books and Guides, three numbers (Woolworth, Ainsworth & Co.), are rated very highly for beginners in this desirable accomplishment. Drawing is a part of every cultivated European's education. It should be a study in every American school. Children like to make figures. Let them learn to make them right. *The New England Conservatory of Music*, under Prof. Tourjee, issues its catalogue—a marvel of success; 1,837 pupils have been members of it the past year; 1,414 the year before; making 3,241 in two years. This shows what the best teachers and low prices can do, when massed by a competent general. Send to Prof. E. Tourjee, Director, Music Hall, for a copy, if you are at all inclined to this study. *Woman vs. Ballot*, by Rev. J. D. Fulton, is a vigorous defense of the right of woman to be the perpetual subject of man; a right given in the fall, and not taken away in the Lord; a right strangely violated in Great Britain, where all its men are "subjects" of one woman. Mr. Fulton is a strong writer, usually on the right side. Here he misses his aim. The answer to all his book is his own Church, which he so deeply and justly loves. That Church has, from its beginning, given its women the ballot. He was elected pastor of the Temple Church by the woman's vote. If Jefferson found our form of government in the Baptist Church, he found woman's voting there also. We hope our excellent brother will not make a close communion of this privilege, also. Let all the world enjoy this blessing, if the Church cannot let it other.

JOHN BRIGHT (Felt and Dillingham) is a neat pamphlet sketch of the greatest of living Englishmen. It is worthy of every one's perusal. May he live long enough to be President of Great Britain, by the votes of a majority of adult citizens, male and female.

Mr. Coolidge has just issued the second number of **THE MUSICAL FESTIVAL BULLETIN**, embracing some 160 pages, more than eighty of which are appropriated to the music. The work is capably brought out, and evinces great experience and ability in its entire get-up and arrangement. The impression, we understand, is going off rapidly at fifty cents per copy; and the aggregate sale must necessarily reach a high figure. Half the profits of the undertaking go to the Festival Fund. As the book is distributed gratuitously among the members of the various musical organizations engaged in the rehearsal, etc., it constitutes a free gift, to such parties, of over ten thousand dollars. The oratorios are among the grandest ever composed by the great masters of sacred song.

Publications Received since our Last.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY.
Andy Luttrell, Vaneoy, Shining Hours, Moraine.	D. Lothrop.	
Fishing in American Waters, Scott, That Boy of Norcott, Lever.	Harpers.	E. P. Dutton & Co.
Adventures in the Wilderness, Murray.	Am. News Co.	
The Farmer's Manual, Waring.	Am. News Co.	
Banvard's Little Pilgrim series.	H. A. Young & Co.	
Sunday-school Manual, Eggleston.	Adams, Blockner & Lyon.	
The Wonders of Optics.	Scribner & Co.	A. Williams & Co.
Thunder and Lightning.		
The Baptist Quarterly.	Am. Bap. Pub. Soc.	
Villa on the Rhine, Auerbach.	Laypoldt & Holt.	A. Williams & Co.
Report of the School Committee.	City of Boston.	
Daily Devotions for a Child.	M. W. Dodd.	
The Theological Repository.	New York.	
Methodist Quarterly.	Carlton & Latham.	J. F. Magee.
Good Words.		A. Williams & Co.
Peters's Musical Monthly.	Peters.	
"Come, O Come, My Brother"		
(song).		
Congregational Quarterly.	Pond & Co.	
Monthly Journal.	Congregational Rooms.	
Yale Literary Magazine.	Am. Unit. Society.	
The Michigan Univer. Mag.	Tuttle, Morehouse & Taylor.	
	By the Students.	

THE HERALD.

BOSTON, APRIL 22, 1869.

TERMS, \$2.50 per year. Clergymen, \$2.00—in advance.

To READERS AND CORRESPONDENTS. All leaded articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

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makes a beautiful book. We are now prepared to bind THE HERALD for 1868, in half morocco, for \$2.00; in cloth, \$1.50.

CONFERENCE RAMBLES.

Methodists have two feasts of weeks—the Conference and the Camp-meeting. On the Atlantic slope these Church festivals are more fortunately distributed than in the Mississippi Valley, since here they are separated by several months, there they come near together. The Conference feast of weeks, this side the lakes, is in the spring. From Maine to Maryland, the ministers go up before the Lord to cheer each other with their mutual congratulations; to review the work of the year; to get the inspiration of address and sermon; and what is last, and most emphatically, not least, to receive their new fields of labor.

The Baltimore and Virginia Conferences opened the season. They gave evidence of enthusiasm and energy. Rightly inspired, they will do much towards subduing that central coast to Christ. Providence and the N. E. Conferences met at the chief centres of American textile manufacturers, Fall River and Lowell. These cities were a vivid contrast to the sulky drowsiness of Alexandria and the pretentious spaciousness of Washington. Factories upon factories are their characteristic. Fall River, however, builds hers with individual independence, each by itself. Lowell, hers after a uniform corporation law—streets of houses at right angles to the factories, which stand at their base. Lowell even indulges in a Hollandish style occasionally, of a street with a canal running through its centre. These Conferences were marked with zeal and wisdom. All topics were treated in a fearless and faithful manner. Intemperance and caste met with a stern rebuke; education in every department was fostered, whether of schools or books or periodicals, and the great charities, or rather the world enterprises of the Church, the Missionary, Church Extension, and Bible causes, were enthusiastically sustained. At both of these Conferences, the current heresies of the day met with strong condemnation. The Conference sermon of each, by Rev. Messrs. Talbot and Warren, was an able argument for the Divinity of our Lord Jesus Christ, and Bishop Thomson supplemented Prof. Warren's sermon by a cogent and felicitous discourse on the same great theme.

The New Hampshire Conference was held in a village vastly different from any of the previous places. It has mill privileges enough to make a Lowell and Fall River combined, and grandeur enough for a hundred Washingtons. Yet its water runs to waste, and its grandeur is enjoyed by two thousand or so of settlers and one small railroad train daily. Lisbon, N. H., is within fifteen miles of Franconia and thirty from the White Hills. It is in the bottom of a steep, narrow bowl. Through it runs the Ammonoosic, just escaped from the sides of Washington, and ten miles hence to close up its brief career in the hardly wider Connecticut. Here Methodism has had an ancient seat for its faith. In the last century, the Landaff circuit was formed, of which this town formed a part. Landaff is on the hills, four or five miles from this bottom.

The N. E. Conference met here in 1816, and Elder Joshua Soule was present from even wilder Maine, shocking some of the fathers, of that time by his haughty bearing, careful apparel, and too well blacked boots.

From that handful six Conferences have been formed, and yet the number assembled here now, exceed probably the company then gathered here, in numbers no less than in neatness of apparel and the amount of blacking on their boots. Whether they excel them in zeal, love, wisdom, popularity, real culture of mind and heart, is doubtful. It is hard for any generation to surpass such fathers. Brodhead, Fish, Merritt, Pickering, Bangs, were as polished and powerful men in that day as are their representatives here now to-day. Thomas Jackson well answered all who prate of the superiority of the present leaders over the past by asking where were the to-day men of the Church excelling those of his early prime,—Watson, Clarke, Bunting, and Charles Wesley? But if the children cannot excel their fathers, they can emulate them, and that this Conference does. On this hill behind the village, Jo-in Brodhead found his helpmeet, who survives to this day, as cheery and hale of soul as when he first saw her and loved her some seventy years ago.

Our church is the only one in the village, and stands in an enviable lot of an acre or so; a bit of wisdom unusually rare in a country where arable land is not over plenty. Why cannot all our churches, in rural towns and elsewhere, be equally wise? This Conference has a fine accession of young men, whose testimony of their call to the ministry was very impressive. We gave the credit of Americanizing this institution to the N. E. Conference; but it seems New Hampshire has had it in successful operation for ten years. Rev. Samuel Norris introduced it and it works admirably. A sunset view from these hills of Moosehillock and the Franconia, glittering in ice and fire, was worth a journey hither to witness. It took some climbing through mud and snow to enjoy it, but the sight well "repaid the toil which to these summits led."

The soft, sharp lines of the Franconia, so black in summer, were white as the light. The westering sun gave the golden glow to their whiteness, making it far above any device of man, whether of painting or fabric, in the rare combination. Across the gorge, along which the village stretches, in like uplands lay the outlying farms of Landaff, home of the earliest itinerants who forced their way through this then roadless and almost pathless wilderness. How astonished would they have been had they been told that their sons would fly through these ravines in warm, luxurious carriages at thirty miles an hour, when they rejoiced if they could, with smallest comfort, in the same time compass three.

Lafayette and Washington put clouds about their heads. So to see them in the morning we went a mile and a half out of town to the farm-house of an excellent brother, who boasts of three boys, six feet six and six feet five, with one ungrown, that has only struck his six feet one.

Mount Washington lies right in sight between his house and barn, which accounts for the tallness of these sons of Jesse. Such an elevation ever before them could not help but make them get high.

That sunrise and other Lisbon sights must be left to another ramble.

THE BOSTON THEOLOGICAL SEMINARY

has issued its second Annual. It is the most complete hand-book issued from any American theological school. It mingles the past and present. Its Latin mottoes give a "Golden Legend" air, while its range of subjects and languages shows that it is fully up with the age. One feature is especially noteworthy: every title is omitted from the names of the Professors. The Advocate thought THE HERALD a very poor prophet when it declared the hour near that would see this whole doctorate humbug disappear. It already disappears from the Faculty of the oldest of our theological schools. The reform begins at the fountain head. It will cleanse all below. Its Faculty and lecturers for the year ensuing are as follows:—

John W. Lindsay, Professor of Exegetical Theology; Luther T. Townsend, Adjunct Professor of Historical Theology; William F. Warren, Professor of Systematic Theology; David

vid Patten, Professor of Practical Theology. Lecturers: 1868-69. Joseph Cummings, Theoretical and Practical Ethics; Wm. Leonhard Gage, Biblical Geography; Bishop Thomson, Defense of Natural and Revealed Religion; J. H. Vincent, Sunday-school Management and Teaching; 1869-70; Bishop Davis W. Clark, Ministerial Office, Character, and Work; John P. Durbin, Missionary Work and Missionary Workers; Erasmus O. Haven, Christ and Modern Thought; James M'Cosh, Religion and the Sciences. Special Instructors: William Butler, History, Literature, and Religions of India; Erasmus Wentworth, Language, Literature, and Religions of China; Professor J. F. Krauss, Samaritan and Talmudic Hebrew; F. W. Dinger, German and French; Professor Eben Tourjee, Sacred Music; Professor J. O'Neill, Voice and Elocution; Professor David Patten, Librarian.

It also gives lectures in Latin, French, Italian, and German, and arranges for studies in Arabic, Syriac, Talmudic Hebrew and Samaritan. The last department is under the charge of Professor Krauss, many years a missionary in Jerusalem. In the learned world he is known as the discoverer and editor of the so-called "Fire-tried Manuscript" of the Samaritan Pentateuch, brought to light in 1860, and believed by some critics to be the oldest Biblical MS. in the world. Among other advantages are the following:—

Music.—All students desirous of improving in the art of singing or in the science of music, receive, free of charge, a regular course of instruction in the New England Conservatory of Music, under the directorship of Professor Eben Tourjee. They are also furnished with free tickets to the weekly Oratorio Rehearsals, Concerts, and Lectures of the Conservatory. The reputation of the institution will be sufficiently indicated to those in distant parts of the country by the statement that its pupils, the past two years, have numbered over three thousand.

Vocal Culture.—A regular course of Elocutionary Lectures and drill exercises will be given annually by some first-class professional instructor. The course now in progress is by Professor J. O'Neill, of this city.

Medical Lectures.—Arrangements will be made for students preparing themselves for missionary service, to attend Medical Lectures free of expense.

Libraries.—Our students enjoy free access to the following libraries: 1st. The Seminary Library, a collection of over 4,000 volumes, including a very valuable Missionary Library. 2d. The State Library, situated but two minutes' walk from the Seminary, and open every day. It contains about 30,000 volumes, and is increased some 2,000 volumes per annum. 3d. The Public Library of the City of Boston. This magnificent collection contains, according to the last Report, more than 144,000 volumes, of which at least 30,000 relate to theology. There are annually added to it some 10,000 bound volumes, and 7,000 to 8,000 pamphlets. Its courteous Trustees have very kindly taken action, permitting all members of our Seminary to consult and draw books, whether boarding in the city or not. It is the largest library in America, with the single exception of the Congressional Library at Washington, and is better selected than even that.

Reading Rooms.—Members of the Seminary enjoy, further, the free use of the following Reading Rooms: 1st. That of the Seminary. Well supplied with the issues of our Methodist press. 2d. The Reading Room of the Public Library. Here upwards of two hundred and ninety issues of the periodical press, including all the leading theological and literary quarters, are regularly kept on file. They embrace not only all the leading periodicals of America, but also a choice selection from the best English, French, German, and Italian ones.

Missionary Cabinet.—Through the courtesy of its Curators the Missionary Cabinet of the American Board of Commissioners for Foreign Missions, the largest and finest in America, is constantly accessible to our students.

Criticism of Current Theological Literature.—The coming year the most important theological and religious publications of each month will be reviewed and criticised before the students by members of the Faculty. The occasion will be improved to convey such bibliographical information as shall be most serviceable to them in their studies, and in the formation of libraries.

Extempore Speaking and Debate.—Exercise in extempore speaking and debate may be had weekly in connection with the Elocutionary Club and the Debating Society. Opportunities for more directly ministerial labor in supplying vacant pulpits, and the calls of the City Mission, are constantly occurring.

Gymnastics.—Students who feel the need of regular gymnastic exercise can enjoy all the facilities afforded by Dr. Dio Lewis's celebrated gymnasium, now under the charge of Dr. Handy, together with the services of the best Boston drill-masters, at rates of the most favorable character.

Public Lectures—Anniversaries—Boston Preachers' Meeting, etc.—To enumerate all the varied means of improvement afforded our students by their situation in the heart of Boston would require much space. Suffice it for the present to mention the gratuitous lecture courses of the Lowell Institute, and the score or more of distinguished scholars, statesmen, and orators, who regularly appear in a Boston lecture season. Every winter opportunity is afforded our young men of hearing upon the platform such men as Simpson, Sumner, Gough, Emerson, Beecher, Phillips, Holland, and many others.

Missionary meetings, Christian Conventions, benevolent society anniversaries, etc., are held every year in the city, draw-

ing together returned missionaries, distinguished pulpit orators, and live Christian laborers from every quarter of the globe. From these, earnest and aspiring young men can but catch inspiration and acquire knowledge. They have opportunity to sit at the feet of honored delegates from foreign churches, men whose labors have been remarkably owned and blessed of God; this year a Newman Hall, the next a Punshon, the third, perhaps, a Spurgeon. They can attend upon all the debates of the Boston Preachers' Meeting, acquainting themselves thus with many of the leading spirits of New England Methodism, and with all the live issues of the day, as connected with their future life-work in the Church. These are advantages whose value to young men can scarcely be over-estimated.

Preaching.—While the Faculty earnestly dissuade all students from assuming pastoral charges when it can possibly be avoided, they feel called upon to express their thanks to the Presiding Elders of the neighboring districts, in at least three Conferences, for their kind interest and coöperation in obtaining preaching-places for a large number of young men, who, but for such support, would have been unable to attend the Seminary. Thus far all who have been forced to resort to stated preaching for support have found employment.

All of the Methodist churches of Boston are within convenient walking distance of the Seminary, and each student is allowed to connect himself with whichever of them he may choose. In the Sunday-schools, missions, and social meetings of these churches, abundant opportunities for Christian labor are found, while on the other hand, the stated preaching and spiritual counsels of an experienced pastor can but prove fruitful of blessing to young men looking forward to the high responsibilities of the ministry.

In the Annual Review it speaks hopefully of the future; and thus enlarges on its new missionary department. Among its new features is a complete course of missionary training:—

Such facilities have hitherto been an unsupplied desideratum in our Church. Singular as it may seem, we have long had in our denominational schools special courses for the training of classical scholars, school-teachers, clerks, and telegraphists, but never yet one specific facility for the training of those who are to pioneer the Church in her conquering march around the world. This deficiency no longer exists. The course of study and practical training here offered the candidate for missionary service surpasses any provided in this country, and fully equals those of the most celebrated Missionary Training Institutions of Europe.

The authorities of our Missionary Society have long desired to see such a provision in the Church, and we are most happy that the Boston Theological Seminary is able to present it as her contribution to the cause this jubilee year of the Society. To-day it may be viewed by some as a somewhat doubtful experiment; fifty years from to-day, with God's blessing, when our children and grandchildren shall gather to celebrate the second jubilee, it may stand out in history as the grandest power of Christian aggression to which our Church has ever given birth. May it please God to make it such.

No school in the country is so thoroughly systematized. The German training appears on every page. When established in its new halls, it will draw students from all denominations, as well as all parts of our Church and country.

BRAVE WORDS BRAVELY SPOKEN.

Rev. H. O. Hoffman of Shelbyville, Tenn., sends us the following extract and comment. We are glad that we have some brethren there who believe and preach and practice the whole truth as it is in Jesus.

The following extract is from the *Republican Banner* of Nashville, Tenn. When we consider that the full force of that ably edited journal has been given to the disfranchisement of the colored race, in its adhesion to the Johnson party, we are ready to read this declaration with much surprise and greater pleasure. Henceforth the Methodist Episcopal Church, in its timid policy regarding the poor blacks, has the encouraging example of the first political editor of Tenn., as well as that of Bishop Quintard of the Episcopal Church. After such shy treatment as the colored people receive from a vast majority of the Methodist congregations of this country, they are not to be blamed if they seek the communion and fellowship of that denomination which treats them as men in the abolition of distinction in the house of God.

Good for Bishop Quintard! Good for the *Republican Banner*!

At one of the Episcopal churches in Memphis, last Sunday night, there were several candidates for confirmation, and among the number a colored person. When the usual call was made, the white candidates went forward and were confirmed, and at the conclusion of the ceremony the colored person presented himself at the altar. Bishop Quintard took occasion to express his views somewhat emphatically on the question of color. He disapproved, in very plain language, the conduct of the colored candidate in not presenting himself with the whites, and told him that he had done very

wrong, and that the Church made no distinction whatever on account of color.

The Memphis *Ledger*, from which the above facts are obtained, takes the Bishop to task for thus directly affecting what it styles "the social relations" of its readers, "as well as their political sentiments." Without constituting ourselves the champion of any bishop or church, or the apologist of any such absurdity as "social equality," we must say that we never remember to have read just such twaddle as this. If there is any virtue in Christianity, what are our "social relations," pray, or our "political sentiments" to the great hereafter? Our contemporary of the *Ledger* deludes himself with the idea that this simple performance of a Bishop's duty "is a wound in the hearts of the Southern people!" This is news to us. We well remember an occasion, during the fiercest period of the war, at the Episcopal church in Marietta, Georgia, in the very heart of the Southern Confederacy, that an Episcopal Bishop of South Carolina, the late lamented Bishop Elliott, confirmed, together with some ten or a dozen white candidates for confirmation, a colored girl at the same altar. During the sermon which succeeded, he made eloquent allusion to this poor black devotee, in language so touching, earnest, and manly, that tears stood in the eyes of many of his Rebel listeners. If in the South there has ever been this race distinction at the altar, we never heard of it. A "Churchman" in the *Appeal*, enlightens the *Ledger* on the subject by informing him that "in the church militant, as in the church triumphant, there are no social or political divisions. Bishop Quintard, recognizing the fact, simply performed his duty in the matter complained of. The Christian's God is God of all, and the atonement of Christ is equally applicable to the negro as to the Caucasian. By his consecration vow, Bishop Quintard could not refuse to confirm a negro presenting himself at the same time with white people."

CUBA, ITS GEOGRAPHY AND HISTORY.

We gave some account lately of Cuba. But a fuller statement of its geography and history will be found interesting. It is destined to be a State in the American Republic, and it is well to know what treasures we are to possess and how they have become ours.

Cuba is 790 miles long, almost the distance from New York to Cincinnati. Its greatest breadth is 107 miles, more than twice the width of Massachusetts. Its area is about 33,000 square miles, being larger than South Carolina, and almost as large as Indiana. Through its whole length runs a lofty range of limestone mountains, the highest peak, Pico de Turquino, in the eastern part of the island, being 7,900 feet high, or 1,500 feet higher than Mt. Washington. These limestone mountains abound in caves. The longest river, the Canto, is 150 miles in length, and navigable for 60 miles. The climate ranges with the altitude and season from torrid to cool, but snow never falls. The seasons are two, the wet or rainy, and the dry. The mountains abound in the grandest forests of palm, cocoa, mahogany, and other valuable woods. Indian corn grows wild, sweet potatoes and rice scarcely require tillage. Tropical fruits are indigenous and abundant. Gold and silver are found. Copper is largely exported to the United States. Coal, fossil, pitch or asphaltum, and petroleum also abound, and fine marble is found.

This island was first discovered by Columbus, Oct. 28, 1492. Hayana (Spanish Habanya) was founded in 1519, more than 100 years before the Pilgrims landed at Plymouth Rock. In 1850 it contained more than 150,000 inhabitants, and is one of the most important cities of the Western continent. Only five cities in the United States have greater populations. Its harbor is one of the finest in every respect, and in a strategic view one of the most important on the globe. Cuba has also many more good harbors for the largest ships. Sugar, coffee, and tobacco are the great staple crops. The two former grow almost without care, and the latter is native, and celebrated throughout the world.

The population of the island is now reported at 1,100,000 in all, Spanish, Creoles, Mulattoes and Blacks. The slaves form four fifths of the entire population. The whole population is doubtless much greater than that of Massachusetts. The native Spanish foreigners hold all the offices of value, and have governed the island with iron-handed insolence and rapacity for three and a half centuries. The Creoles form the middle class, of great respectability. Many of them are very wealthy and highly educated. They are the agricultural, mercantile, and professional classes. Many able lawyers are Creoles.

There is almost no education, save among the better classes of society, although Havana has an excellent

University. Most of the industrial arts out of the cities are in a rude and primitive state, although railroads have made considerable progress.

The Roman Catholic is the only religion tolerated by the Government, and is oppressively enforced. Its written profession is required of foreigners as a requisite for holding property. The island is divided into two dioceses, the Eastern and the Western. The Church revenues are enormous, but religion and morals are probably at a lower ebb than elsewhere in the New World. There is practically no Sabbath at all, the clergy never preach, never even read the Bible in the churches, and many of them live in the grossest immorality. Infidelity pervades all classes.

Politically, Cuba is divided into the "Oriental" and "Occidental" "jurisdictions," with many subdivisions under various grades of officers. The Captain General is invested with almost imperial power, and is only responsible to the Spanish Government. He is the supreme head of the civil, military, and ecclesiastical power, and from his edicts there is no appeal. He is emperor, commander-in-chief, and pope of Cuba. The island has been practically under martial law, since 1825. All the judiciary are paid by fees, instead of salaries, and justice goes with the largest fees. The same spirit which exterminated the original half million of aboriginal Indians in half a century has marked the Spanish rule in Cuba, from that day to this. The Captain Generalcy notoriously yields its incumbent nearly a million dollars annually!

MAINE.

We have but few large or wealthy churches in this State, though there are many excellent societies where the preachers always find a pleasant home. Many of the enterprising young men leave for the West, and our wealthy members are comparatively few. We have some, however, who are succeeding well in the world, and are liberal toward the Church. Among these is Bro. R. B. Dunn, of Waterville. He started in life a poor, self-dependent boy, amassed a fortune of \$200,000, or more, and by a reverse lost it all. He then started the Dunn Edge Tool business, which has reached a value of \$200,000, almost exclusively in his own hands. 12,000 dozen scythes are produced annually, besides a large quantity of axes, and other implements. These have gained the reputation of being the very best in the market. Several years since, Mr. D. became interested in the railroads of the State, and has brought unusual energy to bear upon this important branch of development. As President of the Maine Central, stretching from Danville Junction, to the Grand Trunk, to Bangor, a distance of 110 miles, he has manifested marked ability as an organizer and manager. The road was in a miserable condition when he entered upon its Presidency, and the stock was reduced to a mere nominal value. Under his direction, the stock has already risen to \$30 per share, the road is in excellent repair, and thoroughly equipped as a first-class route for travel. The par value of the road is \$4,000,000, of which Mr. D. owns one eighth part. The present year it is proposed to extend the line twenty-eight miles to Portland, and thus avoid the aggravations and delays of the Grand Trunk, which has come to be considered the worst and the worst managed road in New England. This extension will cost \$800,000. Though representing so large an amount of property, it has been Mr. Dunn's policy to make no dividends, using all the profits of both kinds of business to build up a capital above embarrassment, that will yield large revenues in a few years. With the Somerset and Dexter roads leased by, and tributary to the Maine Central, and the European and North American uniting with it at Bangor, and two others now building to join it, this promises to soon become one of the most important railroads in the country. It is a luxury to travel over its continuous rail, after the jarrings and joltings and delays of the often anathematized Grand Trunk. The Church may expect generous aid from Mr. Dunn, if spared for a few years, till these store-houses pour out their treasures. He has now upon his hands the church in process of erection at Waterville, which is to cost \$15,000, and has contributed \$5,000 to the Seminary at Kent's Hill, besides other generous contributions for the Church. He has business enough on his hands for six ordinary men, and is perpetually on the move. Like too many of our active business men, Bro. Dunn feels the pressure upon the spiritual life, and often regrets the interference with many of the means of grace. It is to be hoped that more of leisure for Christian culture may come with the establishment of his business on a firm foundation. Our preachers ever find Bro. Dunn a true friend, and many of them have been indebted to him for generous favors. We hope he may prosper greatly in temporal and spiritual things.

PERILS AMONG FALSE BRETHREN.

[Correspondence.]

MERIDIAN, Miss., April 2, 1869.

I cannot leave my field for a brief season. The interests of the Church, the welfare of my race, demand that I should be in line of battle all the time—now.

No man in Mississippi was ever more hated by the Rebels

—and ninety-nine hundredths are Rebels—than myself. I am conciliatory in my bearing, moderate in speech, but uncompromising in the propagandism of right principles. I will not voluntarily yield "a hair's breadth" in asserting the manhood of my race. *This is my crime*, and enough to outlaw me here. The Methodist Episcopal Church South, and the Democratic party, have made an effort to crush me out, the story of which appears incredible when told. I have thirty-one circuits in my District—one added since Conference. They average four appointments each; have an aggregate of six thousand members. I have in the field a gallant cohort of travelling and local preachers, who are radical to the backbone, and who know they are free. They are zealous pioneers of our Church. The colored people leave the M. E. Church South, at our approach, as rats leave a sinking ship. My little "Colored Citizen" has reached a circulation of one thousand copies, and is read on plantations in at least one half the counties in the State, and is doing wonders in the way of setting the colored people to thinking and standing up for their rights. Thus, you will see, my usefulness is the cause of my peril; the latter increases with the former. There is no sympathy for the black man among the hitherto governing class, as a citizen progressing in intelligence; every improvement of the black man is watched with a jealous eye, and regarded as pregnant with danger to the whites.

There is no such thing as obtaining justice in civil courts where the issue is between a Rebel and a Radical or a colored man of any or no politics. The ministers, lawyers, doctors, and merchants at Lexington, where the attempt was made to assassinate me, united in an attempt to whitewash the matter, to save the credit of the place abroad. But it is of no use; hundreds of colored men, the Democratic sheriff of the county, will testify to the daring, persistent effort to assassinate me. Sprawl, a constable (Democrat), swore that he saw Augustus Pitchford (white) fire with a deadly weapon, from the Court House yard; said Pitchford was arrested, and proved an *alibi*. This is the most convenient way of escaping justice by the Rebels in the South; they have no difficulty in proving it. To state that facts which show up these Rebels come from me, only serves to intensify their hostility, yet they should be made known.

Thank you for your gallant fire on LEXINGTON COLORED CONFERENCE. When Frederick Douglass said to me in Boston, in 1866, "Your modern Christianity is too sheepish for me," I shuddered at his remark. At least, it suggests what is not creditable to many of its standard-bearers.

‡ The Church must pray for this brave servant of hers. We regret that he cannot visit our section. He is doing a great work, not for a "race," as he speaks, but for the only race, the human race. God bless, preserve and prosper him.

OMISSION.—The statement of Mayor Shurtleff as to the proprietors of the property that has been bought for the purposes of the Wesleyan Association, was omitted from our notice last week. We copy his remarks from *The Journal*.

"In 1835 was founded the first free school ever known in America, in School street, which bounded the present site on the north; on the east was what was called the highway to Roxbury; on the south, now Winter street, was a narrow lane; on the west was the Common, and the street to the Common. Exactly where they sat was the old house, and perhaps the garden of old Mr. Wm. Aspinwall; and to show how liberal they were in those days he would mention that his estate extended all the way from Washington to Tremont street—Bromfield street being cut out from the middle of his land. He could not follow Mr. Aspinwall through all his doings, but would state that when he disposed of his worldly property, this estate went to Mr. Whiting and thus it passed to Edward Bromfield. The speaker sketched the lives of Mr. Bromfield's children, and the manner in which the property came into the possession of Mr. Cushing, who was a relative of Mr. Bromfield and one of the patriots of the great Revolution. Mr. Cushing bought the estate, and was very particular, in making his will, to give all his property to his nephew, expressly stating that as he did not come by any of his property by marriage, he had a right to give it to whom he would. He was one of the most remarkable men of the day, being the first Lieutenant Governor under the Constitution, holding this office until his death. He believed Cushing would have been Lieutenant Governor to this day if he had but lived. (Laughter.) In 1859 the estate descended to his son, after which it was sold to Mr. Crosby. Then was founded the Washington Coffee-house, a place many of his old friends would remember—a great head-quarters and starting place of the stage—which passed through various hands. The speaker further traced the history of the place till it came into the hands of Zephr Spurr, from which time to the present it had been known as a famous place for a hotel. It had had most estimable landlords ever since, many of whom he had personally known. Speaking of the late Col. Crocker, who came there in 1844, and, when he had been there about two years, did not like the idea of being a tenant, bought the estate from the person who liberated it—Samuel Eliot, a gentleman well known among old merchants. The Mayor characterized him as a famous landlord. It was said that in 1833 the old house disappeared, and Mr. Shepard, who had been the landlord from 1823 to that time, removed to Boylston street; but the house was soon rebuilt, and he returned and stayed till 1835. In conclusion, the Mayor said it pained him exceedingly to think that the old Bromfield House was about to disappear, although many of them would feel gratified to learn that a good use was to be made of the estate."

BOSTON LYCEUM BUREAU.—Our friend and contributor, Mr. James Redpath, has established a bureau to act as agent between lecturers and lyceums. The following lecturers have already appointed him their agent; and lyceums in New England who desire to secure them should address Mr. Redpath, at Boston.

Philip Phillips, Frederick Douglass, Paul B. Du Chaillu, Dr. John Lord, Dr. James Freeman Clarke, Judge Russell, Rev. Messrs. Hepworth, Gilbert Haven, I. O. Peck, John Weiss, and S. G. Pierce, Edward Atkinson, Prof. Atkinson, Wirt Sikes, Mrs. Dall, Olive Logan, Mrs. Carter (the reader), Henry Nichols (the English reader), Oscanyan (the Turkish lecturer), Thomas W. Knox (the Siberian traveller), David H. Montgomery, E. P. Whipple, Charles H. Brainard, Robt. Morris Copeland, Ralph Keeler, Dr. Geo. B. Loring, Rev. W. M. Mallieue, and others. He has also the direction of the splendid band of the Perkins Institution for the Blind.

This is a good idea and we recommend this Bureau to lyceums; it will save both them and the lecturers a great deal of unnecessary correspondence.

We call the attention of Managers of the Church Aid Society and societies that intend to apply, to the notice of the Church Aid Society.

Charles Wesley Slack, editor of *The Commonwealth*, is appointed Internal Revenue Collector for one of the Boston districts. He is a right radical on everything but religion. In this his surname is in conflict with his character and he is slack in following Charles Wesley. We hope he will get back to his mother's faith. He has done his party good service, and deserves the prize he has won.

Rev. J. B. Gould of Bangor, formerly of Providence, is appointed Consul to Cork. He will make every American Methodist, and everybody else that wants a good companion and friend, halt at that first stepping-stone to Europe.

The "Shawmut Club" celebrated its twenty-sixth anniversary, Thursday morning, at the Central Hotel, Waltham. Mr. C. F. Newcomb delivered the oration, Mr. John R. Goodwin the poem.

DEDICATION AT ROCKPORT.—The new M. E. Church was dedicated at Rockport, on Wednesday, April 14th. The sermon was by Rev. J. A. M. Chapman. This fine edifice has been built under the efficient and successful labors of Rev. Jarvis A. Ames, who is now City Missionary in Boston. The present pastor of the Rockport church is Rev. W. D. Bridge. The services of dedication were exceedingly interesting, and a subscription was made of over \$5,000, more than covering the balance due on the building.

MOTES.

The Commonwealth calls the infidel activity of this winter "a revival," and thinks its result will be the opening of the City Library on Sundays. It will be, we fear, a great deal worse than that. Such revivals have a power for evil that works eternal ruin. Henry Wilson says some political years are the devil's years, so are some religious revivals. But God has His revivals going on this winter in great power. The enemy does not even keep his own. Hardened sinners are seeking their Saviour. Publicans and harlots are entering the kingdom of heaven, while skeptical Sadducees are eloquently denying any heaven, Christ, or salvation. The City Library is not opened, but the city churches are well filled.

Two ministers have been driven from their pulpits by Church debts, Rev. Mr. Todd, of Boston, and Rev. Mr. Osgood, of New York. \$178,000, is the burden that broke the former's back. Mr. Todd has never succeeded in winning the ear of Boston. The debt is the occasion, not the cause. He has never sympathized with temperance or other reforms. Dr. Storrs is talked of for his pulpit. He will be a success here, even more than in Brooklyn. Dr. Osgood is not unlikely to follow Dr. Huntington into the Episcopal Church. He has no sympathy with the present movements of his Church, and is strongly inclined to evangelical ritualism.

The New England Conference appointed the third Sabbath in May for the collection of gifts for the Missionary Jubilee. It is not necessary to wait till then. The Wilbraham students took theirs up the appointed Sabbath, and raised \$200. If the Church at large does half as well, the quarter of a million will be more than raised.

The Christian Leader (Universalist) comes to the defense of Mr. Alger. It thinks he did not mean the blasphemy he uttered. It refuses, however, to accept the Gospel standard as interpreted by the faith and word of the Church in all ages. As Mr. Alger has not explained his language, or confessed to any other sentiment than he uttered, this defense is entirely gratuitous, except as showing the willingness of *The Leader* to go with Mr. Alger, rather than with the Christian Church and faith. A strange Christian Leader is that. But Bunyan saw not a few of them, even in his time. They continue to live, to test the faith of the saints by their own unfaith.

Childs & Co. have issued very fine photographs of Rogers's celebrated groups. This artist was the first American to put the negro into art. When his groups were put in the Broadway windows, the people almost mobbed the store. Now they bring him a very large annual income. "The Council of War," or "Statuettes of Lincoln, Stanton, and Grant," "The Village Doctor," "The Picket," "Teaching Uncle Tom to Read," and others, are admirable. The photographs are soft and excellent. Every portfolio should contain them.

The Pittsburg Advocate generously notices our magazine movement. It urged General Conference to revive *The National*, but failed. It says:—

"What the Church, as such, has failed to do, the Methodist Publishing Association of Boston is proposing to accomplish. We shall bid a cordial welcome to the new candidate for patronage, though we should have preferred greatly to have had it an official publication. Its excellency is already assured by the character of the men undertaking the enterprise; and its success in securing an extensive circulation can hardly be doubted."

We are making as rapid progress as possible towards the publishing of the first number, but shall not have it ready for several months yet. It is the purpose of the association to have it begin regularly in October next; though that may be changed to January next. We hope other papers and Conferences will bring the matter before their people.

The Methodist Advocate (Atlanta) is talking fraternally with the Southern Church. It would be well if it would preach the practice of a little more fraternity in our own Church in that region. The following slip from its columns shows that this preaching is needed:—

Augusta, Ga.—Under date of April 31, brother Spilman writes:—"We have purchased, to-day, the Green Street Presbyterian Church. This purchase puts us on our feet in Augusta. We will have it painted and refitted and rededicated."

We believe this to be one of the best purchases we have made in the South. It is on the finest street in the city, an excellent corner lot 80x120 feet, worth all the cost of the property. The church is a good frame structure 40x60, with spire, belfry, and bell. It is to be occupied by the whites in the morning, and colored in the afternoon.

While our own members in that city have to occupy our own church different hours of the day, to accommodate a satanic prejudice, we should confine our preaching to this duty. Fraternity with the Southern Church will come when they wish for it and are willing to accept it on God's terms, in common with all the other branches of our body. Our organ then is doing our Church no good by its preachings on this topic, or its silence on our obligations to our own people.

The Californian Advocate says, *THE HERALD* "is rich and racy," and that "it is always eager to get it." The utterances which it deems so extreme, never get beyond the letter nor the Spirit of the Word of God. If *The Advocate* keeps as closely to that Charter and Constitution of man and God, it will find it has some rebukes to give and some unwelcome truths to proclaim. It is vastly improved in its new régime. Let it add these to all its other graces.

The Advance tells this good story:—

"A BUSINESS ESTIMATE.—One of our Chicago business men was discussing, not long ago, the merits of a far-famed Liberal preacher of our city, with an enthusiastic female member of his congregation. He had been to hear him, but he could not see that he was such a remarkable man. 'Well then,' said she of the Negative, triumphantly, 'will you tell me what it is that draws so many people to hear him?' 'I've noticed,' was the very professional answer, 'that if there is any special rush of customers at a store, it is generally found to be because the merchant has been underselling the trade!' The conversation closed."

The Register seems to think that extolling heretics for other than Christian works is endorsing their unchristian doctrines. Did Christ become a publican or Pharisee because He eat and drank with them? He commended what in them was commendable, but He earnestly rebuked their unrighteousness. If it would only rebuke its anti-Christian ministers there would be some excuse for its association with them.

PERSONAL.

REV. E. S. STANLEY.—In the notice of the new church edifice at Scituate, credit was not given to Bro. Stanley for his valuable service in drafting a plan. The symmetry, beauty, and substantial character of this edifice, together with the smallness of cost, will lead others to seek his services. The plan was about the same as a gift. First Church, Fall River, was remodeled by Bro. Stanley.

The greatest military biographer of Napoleon, Baron and General Jomini, has just died in Belgium. He was born in Switzerland, in 1779, became a military writer before he ever wore a sword, was made Private Secretary to Ney, and rose to be one of Napoleon's Generals and Barons. He was refused the generalship of a division by Napoleon, and went over to Russia. But he never served against the French. His life of Napoleon is the best military history of his wars.

Miss Washington, and her friends, of the Twelfth Baptist Church, give a concert this evening (Thursday, April 22), at the Tremont Temple. She is a fine singer, and her choir is excellent. Give them the benefit of your presence, and gain benefit by your gift.

Prof. Gardiner will give any one for a trifle the same sort of soap with which Abraham Lincoln and President Grant, and hosts almost as great, have washed their hands and face. This is a rare honor.

The address of Rev. A. L. Sewall, who will supply the Lay Representation cards and ballots, is Chicago.

Philip Phillips had a good house at Music Hall last week. He is singing in this region with great success. We understand arrangements are being made for his introduction into Lyceum courses. Nothing could be more suitable, or would be more popular.

Rev. Mr. McCabe is doing a fine thing with the Church Extension Loan. Already the amount of \$100,000 is reached. \$1,000,000 are the figures aimed at. They will be reached.

Rev. Gen. Pile, of St. Louis, is appointed Minister to Brazil. He was a good preacher, a good fighter, and a good member of Congress. He cannot fail to be a good minister of the United States, as he has been of the M. E. Church. His old vocation should not be forgotten in his new field.

Sir Edward Cunard, agent for nearly thirty years, in New York, of the line of British steamers bearing his name, died April 6th, at the age of fifty-three.

Rev. N. Colver, the first preacher at Tremont Temple, and one of the boldest and truest friends of all good causes that this city ever had in its pulpits, is near to death. This word of his testimony shows how great is the power of saving faith.

"On Jordan's eastern bank I stand
And hold a sweet survey;
Before me lies the promised land,
Behind, the pilgrim way.
I joy to think that way is trod
And all its terrors past;
Though long and rough hath been the road,
I near my home at last.
E'en death's cold stream hath lost its dread
Since Christ the way hath trod;
Joyous I wait the last command
To pass and rest with God."

"Feb. 9, 1869, one o'clock in the morning, written upon a fly-leaf while the watcher slept."

How blank are the utterances, dying or living, of the preachers of the near and rival Hall, compared with this all conquering faith. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

The Methodist Church.

Information from any of our churches for this department will be gratefully received and acknowledged.

NEW HAMPSHIRE CONFERENCE.

SECOND DAY, April 8. — The religious services at the opening of Conference this morning were conducted by N. L. Chase.

Pending the 8th Question of the Minutes "Who are the superannuated preachers?" the following brethren were approved and their relation continued: J. Hooper, B. R. Hoyt, J. F. Adams, S. Norris, W. Wilbur, M. Newhall, C. Cowing, J. Smith, J. G. Smith, D. Lee, L. H. Gordon, H. Nutter, J. M. Young, C. B. M. Woodward, J. Boyden, S. Wiggins, A. K. Howard, A. Kidder, N. Ladd, C. R. Homan, C. R. Harding, R. Newhall, E. Scott.

Communications were received from the following superannuated preachers, without the bounds of the Conference: J. Smith, D. Lee, L. H. Gordon, J. Boyden, A. K. Howard, and C. R. Harding, and were referred to the Conference Stewards.

L. P. Cushman, the present successful pastor of the church at Rochester, N. H., received a transfer to this Conference, and he was entered upon the Roll of the Conference as "Effective."

The 11th Question of the Minutes was then taken up. "Are the preachers all blameless in life and conversation?" Dover District was represented by J. Pike, Presiding Elder, and the character of the Conference members passed.

Silas Green was made superannuated at his own request.

By vote of the Conference the Memoirs of the deceased wives of the members of the Conference are to appear in the Conference Minutes each year.

The Annual Report of the Book Concern was read, and ordered to be placed on file.

The Concord District was represented by L. D. Barrows, the Presiding Elder; Rev. G. W. H. Clarke, also the Presiding Elder of the Claremont District, made his report.

The condition of the several districts is very full of encouragement, and loudly appeals to the gratitude of the Church. Large numbers of souls are converted to God, churches have been erected or are in process of erection, and the tone of piety is really wholesome and aggressive.

A resolution was presented by Dr. Barrows; its aim is to secure a modification of the administration of the office of the Presiding Elder. Its passage by the Conference took both the mover and the Conference by surprise. The adoption of the Resolution, however, simply amounts to an urgent invitation to the Presiding Bishop, to devise some relief for a large section of our work, where charges are so feeble as to feel the burden of supporting a minister, and of contributing to the support of the Presiding Elder.

At the request of C. M. Dinsmore, an advisory Committee was appointed, consisting of Bishop O. C. Baker, Dr. L. D. Barrows, Rev. E. Adams, Rev. G. W. H. Clarke, Rev. J. Pike, and Rev. C. M. Dinsmore. Its object is to advise concerning the completion of the church which the indefatigable Methodists of Keene are erecting for the worship of God.

Bishop Clarke made some very interesting remarks relating to the Jubilee offering, the great Mission House at New York.

The 5th Question of the Minutes was taken up. "Who have been elected and ordained Elders this year?" Ans. Otis Cole and C. E. Rogers; and S. J. Robinson and W. H. Stewart were elected Local Elders.

Thursday Afternoon. — One of the most interesting, and effective series of Temperance addresses were presented this afternoon, to which we had the intense satisfaction of listening. The speakers were Revs. D. C. Babcock, A. Hardy of Winchester, N. H., G. W. Norris of Laconia, and O. H. Jasper of Great Falls. These men of God drove the conviction home to every heart that drunkenness is the bane of the age, that intemperance is the blighting crime of the day, that the liquor traffic is the most high-handed crime and insult that lifts its brazen front to the insulted majesty of heaven, and that Prohibition, Prohibition, Prohibition, carried out by moral, legal, and constabulary union, is the only possible, the only common-sense, the only available relief. Rev. H. H. Hartwell offered an impressive opening prayer.

Evening. — In the evening the Annual Conference Missionary Sermon was preached by D. C. Knowles of Lawrence. The venerable and beloved Father Eleazer Smith offered a prayer full of unction, and fervid yearnings. It reached our hearts, and doubtless the ear of the Lord of Hosts received it as He does all earnest petitions of the saints. The text selected was Mark xvi. 15.

The sermon set forth the physical, the intellectual, and the spiritual obstacles to the spread and success of the Gospel of Christ.

It was an earnest exhibit of the obstacles, and a Christian protest against the extravagance which induces so great and so wicked an exhaustion of the resources of Christendom, which ought to be consecrated to the fulfillment of the command of Jesus, "Go and preach the Gospel to every creature."

THIRD DAY. — The religious devotions were conducted by Rev. J. Thurston — Bishop Clarke presiding. The first item of business was the reading a circular on the subject of Lay Representation; it was referred to the appropriate Committee.

Rev. J. M. Durgif, delegate from the Free-will Baptist Yearly Meeting was introduced, and afterwards addressed the

Conference in a very felicitous and fraternal manner; and Rev. G. Haven made a powerful appeal in behalf of Zion's HERALD. W. H. Stuart, S. J. Robinson, Otis Cole, and C. E. Rogers, were elected Elders; the last named was made Supernumerary without appointment.

The following brethren were admitted on trial, D. W. Downs, Noble Fisk, Charles A. Cressy, W. E. Bennett, J. M. Durrell, and were severally introduced to the Conference by the Bishop.

The following visitors were introduced: Rev. Bros. Ingalls, and G. Haven, of the New England Conference; Bros. Luse, Titus, Cox, Haines, and Currier of the Vermont Conference; and Bro. E. W. Parker from India.

The following brethren remain on trial: G. J. Judkins, C. W. Williams, H. S. Ward, E. A. Braman, W. B. Osgood, H. Dorr, G. C. Noyes; they passed a satisfactory examination in character and studies, and were advanced to be Probationers of the second year.

W. C. Tansom, was discontinued at his own request, and the character of A. A. Cleveland, F. P. Hamblet, W. H. H. Williams also passed.

By vote of the Conference, the 21 Sabbath in May next was fixed upon to present to our churches the cause of our new Mission House.

The Bishop called the class of Elders, who are to be ordained next Sabbath to the altar, and made a very impressive address to them concerning the solemn step they were then taking.

The usual notices were given, and the Conference adjourned.

Saturday Afternoon, April 10. At 2 p. m. memorial services were held for those members of the Conference who have deceased during the year; so also for two of the ministers' wives who died since our last session of the Conference.

The venerable and beloved Eleazer Smith, the oldest effective member of the Conference, conducted the services.

The memoirs of the Revs. O. Hines, Jacob Stevens, G. W. T. Rogers, and George Bowler, were read; and appropriate remarks were made by several members, awakening tender memories, and leading many a brother and sister to shed the sympathizing tear. Appropriate obituaries of the esteemed wives of Revs. E. Adams and C. R. Harding, were read, setting forth the virtues and Christian excellencies of these devoted companions of itinerant ministers.

A brief afternoon session was held; many reports were presented and adopted. We are happy to let the world know that the New Hampshire Conference is squarely planted on the platform of total abstinence, and admits no young man into full connection if they are known to use tobacco in any of its forms.

In the evening the Conference Sunday-school anniversary was held, and addresses were made by R. S. Stubbs, E. D. Winslow, and E. W. Parker, the returned missionary from India. The interest of the large congregation present continued to the close of the services.

Sunday morning was ushered in with beauty and stillness.

"A heavenly quiet reigned around."

The Conference Love-feast was a very refreshing and precious season. All present could adopt the poet's words, somewhat modified, and say: —

"The chamber where we enjoyed our love-feast
Was favored above the common walks of virtuous life,
Quite on the verge of heaven."

Sunday Services. — At 10.30, Bishop Clarke preached an excellent and conclusive discourse on the Word of God being a tried Word. Truly the Word of the Lord abideth forever, and constitutes an imperishable fountain of refreshing, life-giving truth. And all God's people have a goodly heritage. Rev. C. N. Smith, of the New England Conference, preached an excellent discourse at the same hour in the Town Hall. At the close of the sermon the following brethren were ordained Deacons: A. E. Drew, F. C. Chandler, J. Noyes, C. E. Hall, D. W. Downes, J. E. Robbins, J. W. Copp, J. W. Bean, W. B. Osgood, N. Fiske, and C. A. Braman. In the afternoon we listened to a sermon by Chaplain McCabe, in the Town Hall. His subject was "Alliance with God" — conditions of its enjoyment — signs of its consummation — effects of its realization. The discourse was full of unction and power throughout, and a prayer-meeting followed. The occasion was of the Pentecostal order.

At the same hour, Rev. G. Haven preached at the church, on the text, "Here is wisdom." The discourse was an elaborate exhibit of the wisdom of Redemption by Christ. At the close of the sermon, Bishop Clarke ordained the three following brethren to be Elders in the Church of God, namely: Otis Cole, Charles E. Rogers, and John H. Knott.

In the evening the Conference Missionary Society held their Annual Meeting. Rev. E. Adams presided with his accustomed urbanity and dignity.

Chaplain McCabe, and Brother Parker delivered the highly interesting addresses of the evening, and the people returned home with feelings and sympathies toward the heathen world and the mission work, such as will yield fruit to the glory of God.

We were highly gratified to see and hear Sister Parker, the devoted wife of our Missionary to India. Her sweet words of Christian faith and love for perishing souls, moved all hearts to a higher plane of Christian consecration. May the prayers of the Church ever ascend for our dear missionaries in all climes.

At the close of this holy day we all reached the fusing state of devout gratitude so essential to appropriately sing: —

"Praise God from whom," &c.

Monday morning at 7.30 the Conference met — Bishop Clarke

in the chair. Rev. N. C. Manson conducted the religious services.

Quite a batch of committee reports were presented and adopted.

A very interesting Preamble and Resolution was adopted by a unanimous and rising vote, expressing our regret at the departure of Rev. J. W. Guernsey, for twenty-three years a member of this Conference, and for a number of years its Secretary. Our prayers and sympathies and affections go with him and his family.

At this point of the proceedings a communication from the citizens of Lisbon was read by the Assistant Secretary, in which the good people of this thrifty village set forth the numerous benefits accruing to them by this visit of our Conference to their midst. The communication closed with thanks to the Conference for holding its session with them. If any of our large cities can do better than that, please report to the world.

Rev. J. Pike was elected a Delegate to represent this Conference and convey its greetings to the Boston Wesleyan Association.

A rising vote of thanks was tendered to the citizens of Lisbon, the several railroad corporations, and to the choir, for their kindness and service.

A few other items of business brought the session to a close, after which the 204th Hymn was sung, and a fervent prayer was addressed to God, by Bishop Clarke, for the churches, the ministers, the nation, and the world.

The appointments were then read. Bishop Baker pronounced the benediction, and this large body of Christian ministers hastened to their fields of labor. The appointments are as follows: —

NEW HAMPSHIRE CONFERENCE. — STATIONS OF THE PREACHERS FOR 1869-70.

DOVER DISTRICT — JAMES PIKE, Presiding Elder (P. O.), South Newmarket.

Dover, J. Thurston. Great Falls, High Street, C. U. Dunning; Main Street, C. E. Hall. Rochester, L. P. Cushman. Union, to be supplied. Newmarket, O. H. Call. South Newmarket, D. W. Downs. Exeter, H. B. Copp. Greenland, G. N. Bryant. Portsmouth, H. L. Kelsey. Hampton and Rye, G. W. Euland. Seabrook, W. Hewes. East Salisbury, Mass., J. Currier. Amesbury, Mass., F. P. Tompkins. Haverhill, Mass., E. A. Smith. Methuen and Dracut, Mass., J. Noyes. Lawrence, Mass., Haverhill Street, D. C. Knowles; Garden Street, T. Carter. Salem, T. L. Flood; Pleasant Street, Salem, N. M. Bailey; North Salem, J. A. Steele. Derry, E. Scott. Londonderry, A. A. Cleveland. Kingston, W. B. Osgood. Danville and Hampstead, to be supplied by Rufus Tilton. Sandown, Fremont, and Epping, to be supplied by A. E. Lunt. Raymond and Candia, E. Smith; one to be supplied. Chester and Auburn, A. Folsom, N. L. Chase (sup.). George Beebe, Missionary to Seamen, Isle of Shoals.

CLAREMONT DISTRICT — G. W. H. CLARKE, Presiding Elder (P. O.), Keene.

Claremont, S. P. Heath. Newport, C. W. Millen. North Charlestown, J. H. Hillman. Lempster, S. J. Robinson. Unity and West Unity, W. H. H. Williams. Sunapee, L. W. Prescott. Cornish, G. F. Wells (sup.). Grantham and Croydon, S. Quimby. North Grantham, to be supplied. Lebanon, O. H. Jasper. Enfield and Enfield Centre, W. H. Stewart. Canaan, A. C. Coult. East Canaan, C. H. Chase. Goffstown, W. W. Smith. Nashua, Main Street, A. Canoll; Chestnut Street, E. B. Wilkins. Hudson, O. Cole. Brookline, L. Draper. Peterborough, F. P. Hamblet. Ringde, S. Beedle. Marlow, A. L. Kendall. Keene, C. M. Dinsmore. Marlborough, to be supplied by D. S. Dexter. Winchester, J. W. Adams. Hinsdale, A. C. Hardy. Chesterfield, J. English. Chesterfield Factory Village, to be supplied by W. H. Cummings. South Acworth, Henry Dorr. Gilsom, to be supplied by H. W. Merrill. Surry, J. Fawcett. Antrim, L. Howard. East Washington, to be supplied. Hillsboro' Bridge and Deering, B. W. Chase. Hillsboro', Irad Taggart. Henniker, W. H. Jones. Richmond, Noble Fisk. North Merrimack, E. A. Braman. Webster, to be supplied by G. J. Judkins. Wilnot, H. Montgomery. Westport, to be supplied by T. L. Fowler.

CONCORD DISTRICT — L. D. BARROWS, Presiding Elder, Sanbornton Bridge.

Concord, to be supplied. Loudon, W. C. Applebee. Chichester, to be supplied by G. Beebe. Suncook, A. C. Manson. Bow and Hooksett, to be supplied by C. W. Taylor. Manchester, First Church, J. Mowry Bean; St. Paul's, D. C. Babcock. Fisherville, N. P. Philbrook. Hill, N. Culver (sup.). Bristol, A. E. Drew. Sanbornton Bridge, S. G. Kellogg; East Sanbornton, to be supplied by F. W. Smith. Gilmanton, to be supplied by C. H. Ewer. Laconia, G. W. Norris. Moultonboro', J. E. Robbins. Sandwich, M. T. Cilley. Tuftonboro' and Wolfboro', C. A. Cressy. Ossipee, M. Sherman. South Tamworth, to be supplied. Plymouth, S. E. Quimby. Rumney and Groton, J. M. Durrell. Warren, L. L. Eastman. Piermont, H. Chandler. East Haverhill, to be supplied; Haverhill, H. S. Ward; North Haverhill, H. A. Mattison. Swiftwater, Benton, and Bath, S. F. Lougee; one to be supplied. Lyman and North Monroe, F. D. Chandler; one to be supplied. Lisbon, R. S. Stubbs. Landaff, A. B. Russell. Littleton, J. M. Bean.

C. S. Harrington, Professor in Wesleyan University, and member of Sanbornton Bridge Quarterly Conference. S. Holman, Chaplain of New Hampshire State Prison, and member of Concord Quarterly Conference. George J. Judkins and J. E. Robbins, Professors in New Hampshire Conference Seminary, and members of Sanbornton Bridge Quarterly Conference. Elisha Adams, Agent of State Temperance Alliance, and member of Concord Quarterly Conference.

WHITE MOUNTAIN DISTRICT — J. D. SMITH, Presiding Elder (P. O.), Groveton.

Groveton and Stratford, D. J. Smith; one to be supplied. Lancaster, C. H. Smith. Jefferson, Whitefield, and Bethlehem, J. H. Knott and W. E. Bennett. Stark and Milan, G. C. Noyes; one to be supplied by J. M. Copp. Columbia and Colebrook, supplied by M. Pattee. West Milan, to be supplied by H. Kendall.

J. W. Guernsey, transferred to the Vermont Conference.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

MISSION WORK IN INDIA.—"Carleton," in his letters "Round the World," in *The Boston Journal*, gives the following interesting account of mission work in India:—

"I was fortunate enough to meet Miss Britton at Allahabad. She was for some years in Africa; then gave her strength and energy in one of the great hospitals during the war and now is here managing this work. Arriving at Calcutta with her, driving up one of the streets of the city through the native quarter, we reached the mission house, where ten of the teachers reside—a large stucco building, which has seen its best days, but which serves for a comfortable home. Miss Britton and Miss Hook, lately arrived from Schenectady, N. Y., are the only American teachers, the rest being English and East Indian.

"In one of the lower rooms you see a dozen or more native women—Christians—receiving instruction. Some studying the large maps on the walls, others with slates, all learning to do plain sewing. They are preparing to be teachers, and soon will be in the Baboo's houses. The women go, a class of girls come in. At one hour of the day you may talk with a pundit, who is an outcast from society, because he has accepted Christianity. His wife has been taken away by her friends. He cannot enter the houses of his old friends; every door is shut against him—every face averted—no hand to give him welcome. He is morally a leper—unseen in the sight of those who once were most dear. His wife was five years old when she became his bride. She is now thirteen, and he is rising twenty. The marriage was planned, as all Hindoo marriages are, by the parents, and the parties had no choice but to obey.

"Multitudes of Hindoos have forsaken their idols, but so long as they do not accept any other religion, caste does not degrade them. This young man has determined to go and see his wife; he believes that she is not averse to living with him, but that she is kept by her parents. If such be the case, he intends to test the matter in the courts, to see whether the arm of the law is not strong enough to break down the power of caste. He believes that the time has come when the stone should be taken out of the other end of the meal bag.

"After breakfast all hands start out for their day's work. They have a welcome everywhere, and in many instances the Baboos request that their wives may read the Bible.

"Entering the houses where the women assemble, the only chair of the apartment is given to the teacher. Her class sit at her feet—children in every sense of the term—immeasurably behind the lowest class in a girl's grammar-school of your city. Their great and chief desire is to learn embroidery, but the rule is imperative that they must first learn the alphabet, and then say reading, then plain sewing, so going on step by step. Some give up, discouraged, in three weeks, but most persevere, till able to read fluently in their own language. So from house to house these indefatigable teachers go—the mercury at 60°—energy coming from every pore. There is a great work, worthy to be ranked with that of Dr. Hamilton at Constantinople, and that by the missionaries at Beirut. Raise the women of India, and you lift 200,000,000 from gross idolatry. This is a mighty moral leverage, with results immeasurable in the future. It was the mothers of America, who fought the late war through to its glorious end. They sustained the army by their labor, their sympathy, their heroic devotion. It is the mothers of India who keep the idols on their pedestals. For 2,500 years the Brahmins have had it all their own way. They have kept the land in darkness, filled it with gloom; but these women of the United States and England have got into the *Zemans*, and the Brahmins' days are numbered. Their work commends itself to the women of America. It is one of the great enterprises of the day, which is productive of immediate results."

HINDERANCE TO THE GOSPEL AMONG THE HEATHEN.—One of the greatest hinderances thrown in the way of the missionaries in foreign parts, is the conduct of their abandoned countrymen. Some of these are well educated, and belong to respectable families at home, but being away from home influences, and giving full scope to the baser passions of their nature, they become objects of contempt even to the heathen. There are multitudes of this class everywhere in the heathen world, and they are worse, if possible, than the heathen themselves. The piratical craft in the Chinese waters are often commanded by such men. Because of such influences, the Gospel succeeds best where the representatives of this corrupt civilization are not found.

ZIMMAY AS A MISSION FIELD.—The Baptists in this country have been very successful in Christianizing the Karens. One of their missionaries writes in *The Missionary Magazine*, respecting this field, as follows:—

"The simple habits of these people, their industry, their lack of Buddhist bigotry, their very kind feelings toward foreigners, render them a most hopeful race in regard to missionary labor. Zimmay, with its 4,000 inhabitants, flanked on the north and south with an extensive and populous valley, with several large cities within easy reach to the eastward, forms one of the most tempting centres for mission operations in the world. And when we remember that Karens are numerous both east and west of it, indeed that it is likely to prove to be in about the centre of Karenland in point of longitude, its importance to us Baptists, to whom the Master, we had thought, has committed the work of Christianizing the Karens, must be apparent."

A MARVELOUS EVENT.—It is a very serious question, in some minds, whether the maintenance of domestic missions, in some localities, is not a positive damage to them. We give the following account, suppressing only the name of place and preacher, for the present, but know them all:—

"It will be remembered that this circuit has always been returned in the Minutes as 'a Mission' until the Conference of 1893, when the appropriation of missionary money was withheld. Not because they had been self-supporting, for the cause had never been in a lower state since the mission had been organized, eighteen years ago, than it was at that time. But it is evident that it was considered worthless; but, at the strong solicitation of a few individuals, a preacher was appointed to the place, but to live, as best he could, without the help of the missionary treasury. Without sufficient praying force to sustain a prayer-meeting, the work of the preacher commenced. As he moved his family and effects into the parsonage, only one person—God bless that sister!—came near to greet them, or to bring them the 'needs' on which to subsist, until days, and even weeks had passed away. 'But in the darkness there was prayer, ardent looking to Him who had said, 'Lo! I am with you always.' Thus the first six months passed. The people, kind-hearted and liberal, though sometimes thoughtless and tardy, supplied most of the wants of the preacher's family. But after repeated failures to establish a living prayer-meeting, the pastor said to the congregation, one Sunday, 'We will have a prayer-meeting every Friday evening, at a private house, wherever you are willing we should come, if there is no one to pray but myself.' And, sure enough, there was often none else to pray, and sometimes none else even to kneel, amid the families and friends who came in. But this had not continued long before God

came in mercy, and vindicated His own cause. Glory be to His own name, forever! Now we have a majority of the most reliable men of the community, with many others, of all classes, happily uniting with us in all our acts of worship and also becoming members of the visible Church. Also, we have now a new and neat brick church edifice, in place of an old log school-house, which we occupied before—a house costing between \$3,500 and \$4,000—which was dedicated to the worship of God, January 7, by appropriate services. At the time of the dedication, we were in debt nearly \$800. This was all provided for by money and subscriptions, and we all rejoiced in dedicating it to Him who still fills it with His own glorious presence in a special manner. In reverie, we cannot but exclaim, 'What hath God wrought!'"

GENERAL INTELLIGENCE.

CONGREGATIONALIST.

A chapel for colored people was dedicated at Amherst on the evening of the 12th, President Stearns presiding at the service. The building, and furniture have cost about \$900. The last census gave ninety-one colored people to Amherst, and the average attendance upon the Sabbath-school, the past year, has been thirty. Twenty per cent. of these colored people served in the war, but only fifteen per cent. of the whites. — *Congregationalist*.

The Congregational and Methodist churches in East Longmeadow are stated to have formed a union for one year—the services to be held in the meeting-house of the former, and a Methodist to be the preacher. — *ib.*

Under the lead of the Rev. Mr. Murray, the Park St. Church is about to establish a pastor's library. It is contemplated to expend perhaps one thousand dollars in the outset, and then, by a small yearly appropriation, keep it "up" with the best literature for its uses. The project deserves many imitators. Conceive what such a plan, that should have started with the origin of that parish and been continued until now, would have given them to-day; and at a cost so evenly distributed as at no one time to make itself felt. — *ib.*

We deeply regret to be informed that Rev. John E. Todd has tendered his resignation of the pastorate of the Central Church in this city. The heavy debt of \$175,000 upon the society we presume to be the cause, as we know that the kindest relations subsist between Mr. Todd and his people. — *ib.*

Rev. W. W. Winchester, of Bridport, writes of a powerful revival there for the past three weeks, in which he has been assisted by Joshua W. Mudge of Providence, R. I. Many young people and children, with a goodly number of middle-aged and influential men, are among the subjects of this work of grace. — *ib.*

PRESBYTERIAN.

One great advantage which the Presbyterian Church of this country holds, consists in the educational facilities which it possesses. And it is to the interest of Presbyterianism that those institutions, which, if they do not bear the denominational name, are no less thoroughly Presbyterian in their influence, should be sustained. Our cause is more deeply indebted to these numerous schools than we give credit for. Many churches have been planted and established in connection with these schools, where, without their moral and material support, they would to-day have either no existence at all, or at least a very precarious standing. — *Presbyterian*.

EPISCOPAL.

CHURCH MUSIC EXPENSES.—Bishop Littlejohn has been preaching against the singers and players on instruments. His opinion is that the churches under his care are lavishing too much money upon them. Those in the city of Brooklyn pay from \$20,000 to \$25,000 annually for their music. Give him this money, he says, and he will pledge himself "to revolutionize the whole policy, life, and movement of this branch of the Catholic Church in this community." The *Union* says that he confesses that the example, in regard to church music, set by the church of which he was until recently rector, is a bad one. He protests against the practice that it has seemed to favor. We trust that the Bishop has become wiser, all around, and no longer regards a particularly lofty and expensive steeple as a means of grace. How about windows? The windows of "Holy Trinity" are probably not outdone by those of any church in New England, and our eye has just fallen upon the statement that one window of Trinity church in New Haven contains 10,000 pieces of stained glass, each prepared and cut separately. We submit that the singers are of more account than steeples and windows.

DIOCESE OF ALBANY.—The new Diocese of Albany, in this State, embraces the nineteen counties lying north of Columbia, Greene, and Delaware, and west of Otsego, Herkimer, and St. Lawrence, and has one hundred and seven parishes within its limits, of which the cities of Troy and Albany each contain five. The remainder are principally village or country parishes. The number of clergy is seventy-eight, of whom twenty-seven are missionaries.

BAPTIST.

BAPTISMS IN BOSTON.—On a recent Sunday the following baptisms were celebrated:—

Second Church 7; Shawmut Avenue 4; Rowe Street 3; Tremont Temple 10; Bethel 2; Twelfth Church 4; Joy Street 5; South Baptist 12; First Chelsea 8; First Somerville 2; Perkins Street, Somerville, 18; North Cambridge 2; Newton 3; Hyde Park 2; First Lynn 11; Central Salem 3; Marblehead 1; Lawrence 2; West Acton 4.

CONNECTICUT.—A layman in Meriden writes to the *Era* as follows:—

"A wide-spread revival of religion has been enjoyed here during the past winter, of which the half has not been told. About eighty souls are believed to have passed from death unto life. Fifty have united with our church, and many more who have not yet publicly professed their faith. The 'working band' is doing excellent service, and will go on to new victories."

NEW HAMPSHIRE.—Another correspondent of the *Era* writes thus hopefully from New Hampshire:—

The sky of our beloved Zion has not appeared so clear and bright with promise for many years as it does at the present time. The churches, with but few exceptions, are supplied with pastors, and they are good men, and true—doing good service for the Master. Our five cities are well manned, with

the exception of Dover, and she has called a student of Newton, who girls on the harness in June ensuing. On the line of the railroad, between White River Junction and Lawrence, there are five flourishing business localities, where seven years since there were no Baptist meetings, in each of which preaching is now maintained, and houses of religious worship are about to be erected, and will no doubt be completed within a year.

It is pleasant also to record, in the midst of this outward prosperity, that the Lord is reviving His work in many of the churches in our State, and is gathering souls into the kingdom of heaven. To many of our churches the past few years have been years of dearth and desolation, but God has given them a season of rejoicing and encouragement.

MISCELLANEOUS.

Dean Stanley preached, on Ash Wednesday, at the first of a series of Lenten services held in the chapel of King's College, London. Speaking of progress in Church matters, the Dean referred to a remark of Bossuet to a celebrated Protestant philosopher. Bossuet observed, "How can you belong to a Church which is continually changing?" The answer was, "It is exactly this that satisfies me—namely, that I belong to a Church which is constantly moving and eternally changing." So ought they all, the Dean remarked, to be continually changing from good to better. This was essentially the practice which Christ adopted. He picked out from the vast mass of rubbish contained in the doctrines which were presented to Him those pearls of great price the value of which had never been understood before.

A WARNING TO WIDOWS AND OTHERS.—A North Stonington correspondent of the *Norwich (Ct.) Bulletin* says, that not long since the wife of a Christian gentleman sickened and died, and that it was her dying request that a Baptist clergyman living without the limits of the town, about a dozen miles away, should preach her funeral sermon, and that she also requested her husband, who is wealthy, to pay said clergyman for his services. Well, the good woman died; the summons reached the preacher; he procures a team, arrives at the place of mourning, pours oil upon the bereaved, administers faithfully and affectionately the last sad rites to departed humanity, and returns home the day following. The balance sheet of the whole transaction footed up as follows:—For preparing discourse, 0; for two days' service, 00; for cash paid for team, \$5. Credit—by cash from husband, \$2. Balance out of pocket, \$3. A Christian gentleman indeed!

NORTHERN INDIA.—The English Baptists are doing a great work in this country. The *Missionary Herald*, of London, the organ of the English Baptist Missionary Society, contains the Annual Report of that Society, in which we find the following information respecting some of its missions:—

"In Northern India, fifty-six native churches have been formed, in all of which native brethren fulfill many of the duties of pastors. But completely organized churches, with pastors and deacons in full exercise of the duties of those offices, are very few. Two churches only can be considered as independent; one in Calcutta, and one in Jessore. The Calcutta church meets in South Colingah, in a chapel built many years ago by the missionaries. For some time past it has enjoyed the gratuitous services of its excellent pastor, Goolbar Shah. The church numbers about fifty members, and has actively exerted itself for the spread of the Gospel in Calcutta. The second independent church is at Kudumdi, in the district of Jessore; the number of members is small, but the pastor has been able to support himself from his own resources. An effort was begun, two or three years ago, among the nine churches of the Twenty-four Pargunnahs, to the south of Calcutta, to raise funds for the maintenance of divine worship, and for other purposes; but the devastation of the district by the cyclone of 1864, and again in 1867, destroyed all their resources. Their dwellings and chapels were leveled with the ground; their fields swept bare of crops; their granaries and the contents were carried away by the tempest; and many lost their lives in the fury of the storm. Some years must elapse before prosperity can be restored, or they can be expected to renew their efforts for self-support.

"The largest number of converts and churches is found in the districts of Jessore, Backergunge, and Delhi. In these localities the missionaries have endeavored to organize the churches on the Scriptural model, and to induce the members to assume the responsibility of the support of their pastors, and the maintenance of the means of grace."

Our Social Meeting.

Rev. John Collins talks wise and well on

SAVING SOULS.

It is said that our first fathers in the ministry were more successful than their sons and successors, in saving souls.

If they were, it was not by reason of their native talent—their learning—their profound and eloquent preaching—nor soundness in doctrine nor discipline, nor means of grace. In all these we are equal to the fathers.

But the fathers were not all equally successful as revivalists. Some could catch, and others keep. Wesley said, it was easier to catch than keep souls.

Whitefield could catch, but Wesley could both catch and keep. It is a noted fact, then as now, that men of superficial parts and piety were effective, while those of solid learning and deep piety were defective as revivalists.

Our solution is, that a successful revivalist, humanly speaking, converts souls because he means to convert souls. That and nothing else is what they aim at, pray for, work for, and please God will have, and pleasing God, do have.

There are preachers by myriads, and deeply pious ones too, that never once in all their lives distinctly concentrate their purposes to the single point of converting men.

Their efforts are to finish an eloquent sermon, to develop theological or biblical truth, to thrill aesthetically an audience, to pour forth general religious emotions, to spread a popular fame, to gather crowds, to build churches, etc. etc.

Verily these have often their reward, namely, success in their object.

Maffet, in his golden days, did convert his thousands, surpassing even Mr. Caughy in this respect, for that was his unerring aim.

Bascom aimed at being the pulpit orator, his purpose terminated in the elaborate harangue, the thrilled audience, and the gathering crowd. He did not entertain the downright purpose of conversion.

Summerfield terminated his efforts with pouring his rich religious emotions upon his melting congregations, but his emotion did not go forth into the sharp volition and the determined practical drudgery of action.

And we think that this same analysis, exercised upon every minister of strength and ability, would, in nearly every case,

bring out the answer to the question—What prevents this able minister from converting souls?

He does not in the full force of the word *try*.¹ Now I do not believe that every minister is called to be a revivalist. Many of the most godly ministers have been afflicted to agony on this very question of *revival success*.

I would not grieve those whom God has not grieved by such narrow teachings.

Let that troubled brother stand in the will and on the word of Paul and be comforted.

Paul recognizes the principle of division of labor in the Church.

Let us know our calling, abide in our place, work with all our powers, and be filled with the fullness of the blessing of the Gospel of Christ and we shall be useful in our day and generation, and finally rest in heaven.

C. E. K. offers some goodly verses upon

OUR WORTH.

The world counts our wealth by dollars and cents,
By diamonds, silver and gold,
By rich costly robes; but not one of these
The wealth of the heart ever told.

I'd rather the jewel of wisdom possess,
Encircled by Faith, Hope, and Love,
The bright gem of Charity dwell in my breast,
Than diamonds sparkle above.

Fond mother, canst tell the worth of thy child,
That nestles so close in thine arms?
No tongue can describe the wealth of its love,
Or portray its beautiful charms.

The cold careless world oft sneers at the thought
Of a soul's value being so great,
Its ransom so high, that our Jesus' life bought
Redemption from sin's bitter state.

Be poverty, ever so humble, my lot,
I'll murmur not, neither complain,
For Jesus' love brightens the lowliest cot,
In Heaven with Him I shall reign.

Rev. T. H. calls for the opening of a new door unto the fathers.

WOMAN IN THE THEOLOGICAL SCHOOLS.

"There is neither male nor female; for ye are all one in Christ Jesus." Gal. iii. 28. A great and continuous cry from all parts of the world for laborers to come up and possess the uncultivated land, both among the heathen nations and at home, is heard. Suppose the young men of the Church will not give heed to the calls of the Great Head of the Church, and yield to the convictions of the Spirit, are there no other human instrumentalities that the Master can use to carry forward His work in the world? I believe there is. If in Christ Jesus all are one in experience, why not in labor? As thousands upon thousands of dollars are now being expended to open doors whereby our young men can be trained for preaching the Gospel to a world of lost men, and those doors are darkened by only "here and there a traveller" of the masculine gender, why not make another movement in the right direction, and in the name of the Great Head of the Church, open those padlocked enclosures to pious, soul-loving, educated young women, and see if the Spirit will not soon move upon some of them to prepare to take upon them "the office of the ministry in the church of Christ."

Some one of the theological schools must break the silence of this grave in utterances of invitation. I would therefore suggest to the Board of Instructors of the Boston Theological Institute, and all concerned, to consider this matter and see if it is not right to open doors for women to qualify themselves to be useful in the world as for men.

¹ M. Q. Review, 1867, pp. 256.

The Farm and Garden.

Prepared for Zion's Herald, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address the Editor, care of Zion's Herald.

GRAPE PRUNING.—"Dear Zion's Herald: In a recent number of THE HERALD, I noticed a short editorial on grape-trimming, or pruning, saying it was too late to prune grape-vines,—that the best time was to trim in the fall. I cannot agree with the practice of pruning grape-vines in November or any month during the very cold weather. In the first place, the laterals do not fully ripen and harden their wood, and if they are pruned in the fall or winter, the severe cold weather that follows will be quite likely to kill the two or three buds that remain. The month of December is better than November, but even then a great many will be killed. I have paid considerable attention to the cultivation of grapes for the past few years, and my experience leads me to say, by all means trim grape-vines in March, or the first week in April, and even as late as the second week, and the vines will not be injured. I trimmed my grape-vines the 2d day of April, this year, and they did not bleed at all. The finest grapes are produced on vines pruned the last of March or first ten days of April. J. W. K., Holliston."

We are glad to hear from our friend, but his remarks do not change our mind in the least degree, as to the best time to prune grape-vines. They are, and should be universally pruned in autumn, soon after they have dropped their leaves. The weather is no colder, nor so cold in November when we pruned, as during the last of March, the time our friend recommends. Then vines cut at this season of the year, April 1st to 10th, will bleed in spite of all that can be done, and we are often asked what will prevent such a result in cases where a branch has been accidentally broken off. Our rule is to trim within a few days after the falling of the leaf, and then let the vines remain a week or two, and the cuts become dry before we cover the vines in the ground for winter. It is possible that grape growers all over the world may have been altogether wrong, and our friend be quite right. Let those who wish to try both plans, do so, and report the result.—Ed.

ROSE POTATOES.—In reply to the numerous letters we have received asking where this potato can be procured for planting, we would say that it was our expectation to be able to make some arrangement by which the readers of our paper could procure them at a somewhat reduced rate, but we have failed. Most all the seedsmen advertise them. We happen to know certainly that Washburn & Co., and Hovey & Co., Jos. Breck & Son, of Boston, have them. B. K. Bliss & Son of New York, also have them, and will be pleased to send them by mail for one dollar per pound, fifteen dollars a bushel, or forty dollars a barrel. We intend to plant several bushels.

SETTING A STRAWBERRY BED.—Among the first things to be done after the land becomes dry enough to work well, is the preparation of the spot for the strawberry-patch. There are many who have not been in the habit of raising this fruit who might just as well as not, and who, we hope, will take the hint and set out a few hundred plants this spring. If the men will not do it, we would suggest to the ladies that it is work they can superintend, if not actually perform themselves, and they should manage in some way to have it done. Procure plants of the best variety, and dress the land well, and with good care a large crop of fruit may easily be obtained.

APPLE ORCHARDS.—We hope our friends in the back towns, where land is comparatively cheap, will continue to set out apple-trees, even though they have not of late years done as well as formerly. If our New York friends can make money by raising apples and sending them to Boston market two, three, or four hundred miles, why may not our own people in New England raise them, and find the business profitable? This fruit is almost indispensable in any family, and its culture should be widely extended. There are more insect enemies to encounter and wage war upon than formerly, but what fruit there is produced, sells for more than double what such fruit sold for a few years ago, and though it takes years to get a good apple orchard, still we advise the planting of the trees.

STONES IN MOWING FIELDS.—How often we see what would otherwise be most excellent mowing fields, encumbered with stones, either lying about loosely or piled up in little heaps all over the lot. This plan never was a good one, and certainly is not so now, when most of the mowing is done by machines. It is, in almost every instance, better to pick up the stones and cart them off. There is, on almost every farm, some waste corner where such waste stones can be dumped, and thus be put out of the way. Such stones are not only a great annoyance on a mowing field, but actually cover good land that would otherwise produce good grass.

WORK FOR THE SEASON.—Mend the highways. Repair the stone walls and fences about the farm.

Cart out the manure near where it is to be used. Remember to have it well worked over. Uncover strawberries by the middle of April. Lift the raspberry and blackberry bushes and grape-vines that have been covered during the winter. Sow peas just as soon as the ground gets dry enough for an early crop. Attend to the grafting of apple, pear and other trees.

Rake over the lawn, or if there is quite an accumulation of dead grass, burn it over, taking good care that the evergreen and other trees are not injured.

Clip over the hedges, both evergreen and deciduous.

Sow guano, if at all, just before a storm.

SETTING HEDGES.—The time is near at hand when hedges should be set. It is no small job to prepare the ground properly for a hedge. If one is to be set it should be well set or it will never give satisfaction. The trench should be broad, and if the land is poor, the sand or gravel should be taken out to the depth of two or three feet, and the trench filled with good loam, muck, old fine manure, and such things as will tend to promote the growth of the plants. The plants when set, should be headed in, and if they be buckthorn or deciduous plants they should be cut down to three or four inches. If a small ornamental hedge is wanted, use the white berried privet or prim, if a strong hedge, the buckthorn, and if a very strong one, the three thorn acacia. If an evergreen one, the hemlock is the most beautiful, but the Norway spruce the most hardy. The American arbutus answers a very good purpose, though we do not like it so well as either of the evergreens we have named, because it turns yellow in winter. We like very much to see live fences, and we believe they will prove very much cheaper in the end than a wooden fence. A little care twice a year will keep them in good trim. We like to see fine, ornamental hedges dividing the garden from the open field, along the drive way, as division lines between different owners, and wherever they can be made to add to the appearance of the place.

SMOOTH FIELDS.—In these latter days, when most of the mowing is or ought to be done with the mowing-machine, it becomes of the highest importance to have smooth mowing fields. It is quite important in laying land down to grass, to make it as smooth as possible, picking off stones, removing stumps and rocks, if any there be, so that there will be fair sailing for the machine. Large fields are better than small ones, and it will be profitable to remove some of the stone walls and throw several lots into one.

CLEAN CELLARS.—Bad conditioned cellars, small, close sleeping rooms, stores,—these are all agents of evil, and are fast making the homes of farmers almost as unhealthy as those of the dwellers in cities. Are not these suggestions worthy of consideration?—Boston Journal of Chemistry.

The Righteous Dead.

Mrs. MARY A. FORBES died in Boston, Feb. 11, 1869.

For many years Sister Forbes was a constant member of Bromfield Street Church. She seemed to feel that her sickness would terminate fatally, but expressed herself as feeling Jesus nearer than in any former illness. In her last moments the words, "Blessed Jesus," "Beautiful city," etc., were often upon her lips.

Died, in Lynn, Oct. 3, 1868, JOSHUA B. STILES, aged 56 years.

For over thirty years Bro. Stiles has lived a faithful and consistent Christian life. From the first connected with the Methodist Church, he ardently loved her doctrines, her polity, her earnest spirit, and sustained her altars with generous liberality. For ten years past, he has been Superintendent of our city institution for the poor. Few could have been so successful as was he in this peculiarly trying and difficult position. Patient with others' frailty, quick to read character, kind, but firm in his authority, respected by the inmates of the house under his charge, he seemed to so walk among the poor, the weak, the wicked, as if he ever heard his Master saying, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

But from the midst of duty, in robust health, he was suddenly stricken with disease. From the first he felt that he should not recover, and seemed ripening fast for glory. The morning of his death, as the surge of Jordan beat so loud that he could scarcely hear us weeping and praying, in one of those moments of quick intelligence vouchsafed, sometimes, to the dying saint, he said, "Jesus saves me now;" and again, to his wife, "Happy, happy, happy." And just as the silver cord was loosening, when I asked, "Is Christ precious?" he answered, "Precious, precious Jesus." "And when he had said this, he fell asleep." B. B. SWETSER.

KASTMAN L., son of Edmund and Rebecca Emerson, died in Argyle, Me., Nov. 23, aged 23 years and 6 months. He was strictly a moral young man, and much beloved by all who knew him. He neglected to seek Jesus until he was suddenly arrested by disease, and thrown upon the bed of death. He then exclaimed, with a heart broken, and a spirit contrite, "I wish that I had sought religion many years ago." He offered the acceptable sacrifice, and died in peace.

Feb. 1, their daughter, SARINA, fell asleep in Jesus. Some years since she gave her heart to Him, and cast her lot, with her parents, in membership in the M. E. Church. She was an earnest seeker of the gift of perfect love, and sometimes, with a trembling faith, grasped it; but it was reserved for the hour of sickness, distress, and dying, for her to hold it with a firm grasp. Then she repeatedly said to the writer, "I understand what full salvation is now." When in health, it seemed so dazzling that she could not steadfastly behold it; but now she gazed with open face, and left earth bequeathing the glories of heaven, saying, "Come." By the death of these, Brother and Sister Emerson have been sadly bereft.

Sister HANNAH MILLER died in Kennebunkport, Feb. 2, 1869, aged 58 years. For more than thirty years she has been a member of the M. E. Church. Her peaceful and amiable disposition endeared her to a large circle of acquaintances, and her sudden death occasioned deep sorrow.

Mrs. JENNIE K., wife of T. Howard Maling, died in Kennebunkport, March 5, 1869, aged 33 years. Several years since she professed faith in Christ, and has ever lived a consistent and pious life. Faithfully devoted to the interests of the M. E. Church, she occupied a large place in the affections of its members; but while a seat in vacated that can be filled by few, a form departed that was welcomed by all. In the hour of her death we received the evidence that "our loss was her infinite gain." J. ROSCOE DAY.

In Westminster, Feb. 9, of congestion of the lungs, Sister LUCY ANN, wife of Daniel C. Miles, aged 40 years, 5 months, 15 days. Sister Miles was converted while in youth, and joined the M. E. Church, of which she remained a worthy and beloved member till her death. She was naturally of a mild and amiable disposition, an affectionate wife, and a kind and loving parent and friend. W. H. MARSH.

Fitchburg, March 11, 1869.

SARAH J., wife of Richard Porter, fell asleep in Jesus, in Old Town (Poultney), Vt., Feb. 15, aged 40 years and 10 months. She experienced religion at 5 years of age. She was loving and devoted as a wife and mother. The burden of her care towards her husband and children was that they might be followers of the Lord Jesus Christ. Of four children, she lived to see three converted. Holiness was her theme. She fully grasped the blessings a few weeks before her last sickness. When laid upon the death-bed, as the time drew near for her to depart, she was filled with great peace, and occupied her time in drawing nearer to God, and persuading her family to do the same. After she had departed, and her body was laid in the grave, the wife of one of her sons said to the writer, "It did not seem like dying; it does not appear that death has been here." H. P. BLOOM.

Old Town, March 10, 1869.

HULDAH B., daughter of Allen (deceased) and Eunice W. Cobb, of Fayette, died in Massena, Long Island, N. Y. (where she had gone on a visit), of quick consumption, aged 27 years and 4 months. Nature had given Huldah a very amiable disposition, and this, sanctified by the grace of God, that she sought at the age of fifteen, rendered her an object of love by all that knew her. For four years she was a cripple in both feet,—not being able to step on them,—and during all that time was never known to murmur or complain, but bore it all with Christian fortitude. A year since she gained the use of her limbs, and last fall visited some friends in New York, to spend the winter, where she sickened and died. When her physician told her that her disease would prove fatal, she answered with only a smile, as though she would say,—

"Welcome, death, thou end of fears;
I am prepared to go."

North Fayette, Feb. 23, 1869.

CHAS. ANDREWS.

Widow OLIVE WATSMOUTH exchanged earth for heaven, at Lewiston, Feb. 10, aged 96 years, 2 months, 16 days.

Mother Weymouth had been a member of the M. E. Church seventy-five years. She was born in Berwick, Me., and at the age of 17 years she removed to Lisbon; married at the age of 19, and at the age of 21 she was converted to God through the preaching of Father Moody. She heard Jesse Lee the first time he preached in Monmouth, so that, coming up from almost a century past, she brought with her many reminiscences of the past, which have been matters of history to the most of us. She was, from the time of her conversion until within a few years past, a glowing Christian light; nor did her light shine less only as she could not get to the place of public worship, as in former times, but to the very last of her attending church, the moment the minister closed the sermon, Mother Weymouth, dressed in the ancient Methodist costume, would be on her feet, and witness her Jesus to the edification of all who heard her. The last two or three years she has not attended the meetings, on account of age, although her health appeared to be good as usual, except the natural result of time, and was not confined to her bed up to the time of her death. Her last days prove most conclusively that the soul never loses its power; the body must fail, and faint, and die, but the soul never. This was clearly demonstrated in the fact that, during the last year (which has been the extent of my personal acquaintance with her), while in relation to temporal things she was not exactly clear at all times, memory failing somewhat,—although retained to a remarkable extent,—yet, in relation to Christian experience, she was as clear as a person at thirty years of age. I happened to call to see her a few hours before she crossed the river; she was sitting in her large chair, and seemed about as usual—only, perhaps, not quite as social as usual in relation to temporal matters—and I suggested to the family that she seemed dull, for her, in relation to temporal things, and said, "Let us try her in spiritual matters," and asked her some questions in relation to the preciousness of Christ, when she was, as usual, all alive with animation, exclaiming, "Yes, glory to God, Jesus is precious," and continued to shout and respond aloud, while we sang and prayed. This was about 4 o'clock, P. M. She sat up with the family until her usual time to retire, and during the P. M. and evening, at intervals, would break out and shout and praise, and say, "I see" this or that one of her friends, that had passed by her to the other shore. She retired to rest about as comfortable as usual, and her son, with whom she lived, was in the habit of going into her room, occasionally, during the night; so, about an hour before she passed away, he was in the room, spoke to her, ascertained that she was comfortable, but in an hour after, when he spoke to her again, the voice that but a short time before was raised in accents of praise, was now hushed in death, or attuned to nobler strains above. Thus passed away, I suppose, the oldest Methodist in New England. E. MARTIN.

Sister HANNAH JOHNSTON died in Bremen, Me., Feb. 21, 1869, aged 46 years. She sought Christ when but 11 years of age, and united with the M. E. Church. Sister Johnston lived an exemplary life, carrying her religion in her daily walk. Her religious influence was felt throughout the whole community. Her life of constant piety is ended on earth; her influence lives, and her memory is cherished by those who knew her. She has entered life eternal, with the glorified around the throne of God. I have heard her speak of her reconciliation to the will of the Lord. She said, "The tie is tender that unites me to my husband and children, and the Church," and amidst her tears, she exclaimed, "Thy will, O Lord, be done." After twelve years' illness, she passed away in the triumph of faith. J. DEAN.

The Secular World.

WASHINGTON LETTER.

[This letter should have appeared last week.]
ADJOURNMENT — ALABAMA CLAIM.

After a very brief session of five weeks, the first session of the Forty-first Congress adjourned. The Senate remains in executive session, and its proceedings will probably be of considerable importance, as it is certain that the Beverdy Johnson treaty will be discussed and rejected. There are a few Senators who are understood as being opposed to beginning on the matter *de novo*, but there are none, as far as we can learn, who are in favor of the present treaty. It is believed that the entire debate will be duly reported and made public. Senator Sumner's much talked of speech will of course be the great one of the occasion. While your Senator will duly hold Great Britain accountable for that act, by which her mechanics and ship-builders were enabled legally to aid the Rebellion, — an unfriendly and unseemly recognition of belligerency, resulting to us in the entire destruction of our commerce, — he will not, therefore, urge that the reparation shall be forced in a hostile form. The precedent Great Britain established by the act, is the worst punishment she is sure to have. The first gun fired between Great Britain and any other nationality, would probably see her commerce destroyed in the same way that ours has been. A full recognition of English liability can be followed by a revision of the international code. Mr. Sumner considers his speech pacific, instead of, as reported, warlike in tone. So it is, probably, but if so, it is because it clears away the rubbish, leaves the decks free for action, shares with all genuine American opinions and convictions on this topic, and leaves Great Britain free to thoroughly understand the situation.

By the way, I notice that several influential journals are ridiculing (among others *The Worcester Spy*) the idea now being discussed here, of the right of belligerency on land, as contrasted with that of general recognition of such a status as allows of the fitting out of cruisers, and the warring upon enemy's commerce. *The Spy* was recently especially facetious in reference to this doctrine, evidently, from the tone of its remarks, supposing that the idea first obtained voice through Banks, Butler, or some of the so-called erratic persons who dabble in these affairs. Whether "land belligerency" be a recognized or recognizable principle of international law or not, the authority for its advocacy is a grave one — no less a person than Senator Sumner himself. He advocates the distinction with great earnestness, and claims credit for it as a sound principle, sure to be applied at last by all humane jurists.

THE MISSION TO ENGLAND.

There is a good deal of interest manifested in the probable successor of Beverdy Johnson at the Court of St. James. Mr. Motley is understood to be the choice of Secretary Fish, as well as of Mr. Sumner, who is a potent influence at the State Department.

It is very well understood that the President's choice for the position is Gen. Banks. There is a good deal of sympathy between them as to a proper foreign policy for the United States. There are a great many persons who believe that General Banks would shine as a diplomat. He would, without doubt, be representative of many of the best phases of American character and ideas, as well as of some of its poorest traits. Something too much of Pogram in his style, I grant, yet on the whole, a man of large and suggestive intellect, with wide and comprehensive, if not always correct knowledge, a rich and varied experience, and much of the capacity for leadership work in him. Grant is decidedly a "manifest destiny" man. Being a literal-minded man, he does not indulge in much of the flight for which that eagle plumes himself. Banks is even more strongly so, because he is *plus* the imagination. The President desires, so the gossips say, very much to appoint Banks. The rumor has already been stated, I believe.

Other influences are at work, and energetically too, for John Jay of New York. There is not the least doubt but that Mr. Jay can have a leading diplomatic position, if so desired.

There are some persons here, well posted, too, in European politics, — who understand, also, the probable complications of the near

future, — who are severe in their criticism of what they term Motley's want of insight, as manifested in his recent great lecture on "Historical Progress." In that brilliant oration, the historian assumes that Austria is regenerated, that a harmonious union has been effected between the German, Slavonic, and other race elements, and that it is to Austria we are to look for a solution of the Eastern question. This, it is declared, is a transparent folly, which is now used by the latest patchers up of the Hapsburg dynasty, to enable them to steal the livery of Democratic ideas to serve tottering autocracy in. Those who urge this view, affirm that such a statement by Motley, shows his inability to comprehend the movements of the peoples. It follows that they expect the Eastern question to be solved by the growing Danubian Principalities, — especially the Roumanians and Servians, — and in the interests of republican ideas, not autocratic. But this is only in passing.

ANNEXATION VS. ATTRACTION.

The Republic or the Empire is only another form of putting the question we shall soon be obliged to meet. The greed for land, which is the lust for empire, seems fast coming upon us. Are we to yield to it? Shall we allow Steadman, and all the ruffianly adventurers of the South, to violate our laws, impose his largely unsought services upon Cuba, and so force annexation, when, let alone, Cuba would (and will) work out her own independence, and face her own destiny?

Cuba on the one hand, St. Domingo also; and on the other Nova Scotia, New Brunswick, and Prince Edward's Island, are all knocking more or less loudly at our doors. Perhaps a more correct statement is that the claquers so declare. It will be wise for the American people to soberly and at once consider whether annexation is wise, and to con the difference between its results, and that which must grow from *gravitation* to us by virtue of good laws, and just and prosperous surroundings?

During the last few weeks Washington has been overrun by the advocates of annexation at any price. It is well to give us time to pause.

KOSMOS.

REVIEW OF THE WEEK.

Long lists of nominations continue to be received from the President, and confirmed by the Senate. Several international treaties were before a secret session of the United States Senate last week, at which time Mr. Sumner delivered an address on the Alabama Treaty; his remarks were lucid and forcible, but by no means pugnacious. He anticipates no trouble with Great Britain, and thinks we can well afford to wait.

Col. Charles O. Rogers, proprietor of *The Boston Journal*, died in Boston on the 15th.

The British Naturalization Treaty was discussed in secret session of the U. S. Senate, and agreed to.

Thomas Drew, for refusing to be sworn to or to answer questions at a hearing, was brought before the bar of the State Senate, and ordered to be confined for twenty-five days for contempt. He pleaded that the action was arbitrary and inquisitorial.

Remarkable auroral displays were observed in various parts of the country on the 15th. The weather has been remarkably fine, warm and dry the past week.

The colored citizens of the District of Columbia celebrated the seventh anniversary of emancipation on the 15th, with a procession and speaking in front of the Washington City Hall.

Recent frosts in Alabama have rendered necessary the replanting of a portion of the cotton fields.

A paper has been started in New York called *The Imperialist*, advocating a monarchical or imperial form of government as a remedy for all our ills. To which we say, "Put not your trust in princes."

The civil war in Japan has been vigorously renewed.

The Kennebec River is open for navigation to Augusta, Maine.

The Oregon wheat crop for the present year will be a third larger than that of 1868.

Ex-President Johnson was publicly received at Memphis, on the 14th.

Public lands in South Carolina will be sold to actual settlers on five years' credit.

The closing quotation of United States 5-20 bonds in the London market was 84.

In the British House of Commons, on the 10th, a spirited discussion took place on Mr. Gladstone's motion that the House go into a Committee on the bill for the disestablishment of the Irish Church. Some excitement was created by the objection of a liberal member to the provision for Maynooth College, and a motion was made to postpone the subject for six months, but finally Mr. Gladstone's original motion was carried.

The news from Cuba is unimportant.

Acknowledgments.

Rev. Wm. McK. Bray acknowledges generous gifts from his friends in Centerville, N. I.

The M. E. Church, China, Mo., gratefully acknowledge the receipt of \$50, from Mr. Wm. H. Healy, of Boston, Mass.

At a meeting of the Boston Sabbath-School and Missionary Society of the Methodist Episcopal Church, held April 5, 1869, it was voted that a copy of the following resolutions be furnished the Zion's Herald for publication, and also be presented to Mrs. Eleanor Trafton.

Whereas, Mrs. Eleanor Trafton has donated to the Boston S. S. and Missionary Society of the Methodist Episcopal Church her dwelling-house on Dover Street, reserving for herself but a small life interest in it, therefore,

Resolved, That we hereby tender our hearty thanks to Mrs. Trafton for her munificent gift of an eligible tenement to the Boston S. S. and Missionary Society of the Methodist Episcopal Church, most devoutly praying that this noble act, additional to a series of like noble charities bestowed by her as the result of marked industry, frugality, and Christian benevolence, may redound a hundredfold to her spiritual comfort, and stimulate others to a like enlargement of Christian benevolence.

L. J. HALL, Secretary.

Rev. A. F. Herrick received March 20, from some of the members of Mt. Bellingham Church and congregation \$115. Also, recently, from the Ladies, an elegant dressing-gown.

Rev. I. J. P. Collier acknowledges from the people of his late charge in East Cambridge a donation of \$150.

Rev. Melan Howard and wife gratefully acknowledge the receipt of cash, a beautiful traveling bag, and a very superior family Bible, on the evening of March 18th, from their friends in East Hampton, Ct.

Methodist Book Depository.

Money Letters received from April 10 to April 17.

S. S. Abbott, J. W. Atkins, H. W. Bixby, E. D. Board, C. B. Bease, A. N. Bodfish, W. L. Brown, W. Beebe, A. Bristol, M. J. Brewer, J. W. Cole, S. F. Chester, N. P. Chamberlain, J. Cadwell, W. H. Chase, S. P. Colby.

D. C. Davenport, I. S. Davis, C. U. Dunning, L. E. Dunham.

M. B. Gore, P. Gates, J. Gegenheimer, P. Higgins, 2, C. S. Harrington, J. M. Howes, E. D. Hawke, G. Hewes.

M. E. King, P. Kinsley, H. L. Kelsey, O. Lewis, A. B. Lampher, J. M. Lord.

H. H. McCracken, J. Moore, H. F. Merrill, A. McNally, H. L. Marks, J. E. Metcalf, T. C. Macomber.

A. Neal, G. E. Poland, T. H. Phillips, C. A. Parker, J. Pack, S. E. Quimby.

W. H. Ray, A. Reynolds, J. T. Robinson, L. B. Randall, G. W. Smith, John P. Smith, C. W. Snow, G. D. B. Stoddard, B. L. Sayer, A. L. Skinner.

H. Thomas, D. P. Thompson, A. T. Tuck, D. Willis, C. T. Whitton, H. C. Walter, F. O. Woods, T. H. Worral.

A. Yates.

JAMES P. MAGEE, Agent, 5 Cornhill, Boston.

Commercial.

MONDAY, APRIL 13.

MONEY. — The money market shows little change in its practical workings, although there appears to be a more hopeful feeling prevalent. United States bonds have a fair degree of activity. The following are the latest quotations: —

		5-20's		10-40's	
'81.	'92.	'94.	'95.	'95 new '67.	'98
117½	120½	115½	118	114½	115 114½ 108

GENERAL BUSINESS. — Anthracite Coal is in steady retail demand at \$8.85 per ton. Cotton has been steady, with an advance of ½ c. per lb. over last week.

Fish is in fair demand from retailers, but the market is not active. Flour has been exceedingly dull, and there has been no special demand for any description. We quote St. Louis family brands, \$9.13. Corn dull. Oats steady and quiet. Shorts light and firm. There is a fair demand for Provisions in small lots from retail trade, but the market is quiet, and prices unchanged.

Granulated sugar 16½¢ c. per lb. Butter, 40¢ 44 c. Eggs, 25¢ 26 c.; there is a good supply. Apples firm. The market for Herts Grass seed is somewhat excited, owing to recent advances in New York and Chicago. Clover is firm at 15½¢; Herts Grass, \$3.75¢ per bush; Red Top, 83¢ per sack.

EXCEEDINGLY EFFECTIVE. "Brown's Camphorated Saponaceous Dentifrice" will be found effectual in removing the accumulation of tartar from the teeth, which by neglect causes decay and toothache. It cleans and whitens the teeth, corrects the breath, and keeps the teeth and gums in a healthy condition. Sold by most dealers. Made only by John I. Brown & Sons, Boston.

City improvements are the order of the day. The authorities have decided that the buildings so long occupied by the New England Carpet Company are to come down. Now is the time to buy your carpets. You are sure of bargains. The immense stock on hand must be sold, the company not being able to find a place suitable for their business. See their advertisement.

IT SAVES LIFE. — "I have lost three children by bowel diseases, and should have lost all, had it not been for Dr. Seth Arnold's Balsam. Thousands die every year who would live if they could only get it." So writes Rev. Jefferson Russell, of Shrewsbury, Mass.

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HOW TO PURCHASE A CLOTHES WRINGER. In purchasing a Clothes Wringer we prefer one with cog-wheels, as they greatly relieve the rubber rolls from strain and wear, and therefore occur, and add much to the durability of the machine.

The next point is to see that the cog-wheels are so arranged as not to fly apart when a large article is passing between the rollers. It matters not whether the cog-wheels are on one end or both ends of the shaft, if the large article disconnect them, they are entirely useless. This is very important, for, as the larger the article the greater the strain, therefore if the cog-wheels separate so as to disconnect, they are of no service when most needed. We have taken some pains to examine the various wringers, and much prefer the "Universal" as lately improved, because it has long and strong gears (Rowell's Patent Double Gear), and is the only wringer with "patent stop" for preventing the cog-wheels from separating so far as to lose their p-wear. GEO. H. HOOD, 37 Water Street, Boston, is the General Agent. — *New England Farmer*.

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Marriages.

In this city, April 14, by Rev. L. T. Townsend, Albert P. Stillings, of Boston, to Miss Eliza A. Shapleigh, Great Falls, N. H. [No cards.]

In this city, April 7, by Rev. A. R. Lund, Jacob Corington, of Providence, R. I., to Miss Laura A. Montague, of Boston.

In this city, April 8, by Rev. L. R. S. Brewster, William H. Atwood, of Chelsea, to Miss Mary A. Northy, of Boston.

In this city, April 13, by Rev. L. R. S. Brewster, Harvey L. Jewell, of Bangor, Me., to Miss Helen M. Tufts, of Worcester, Mass.

In this city, April 7, by Rev. Seth Carey, Joseph J. Bigelow to Caroline P. Duggett, both of Boston.

In Gloucester, April 8, by Rev. A. F. Herrick, William H. Greenleaf to Maggie J. Connors.

In North Manchester, Ct., by Rev. Geo. E. Fuller, John Johnson, of Hartford, Ct., to Josephine A. Hosmer, of Manchester, Ct.

Deaths.

In North Sandwich, March 14, Eugenia Bourne Ellis, daughter of the late Alden N. and Lydia S. Ellis, aged 25 years and 4 months.

In Wareham, Feb. 12, Mrs. Maria E. Jenney, wife of Bro. James Jenney, aged 20 years, 10 months, and 10 days. Sister Jenney lived well, died well, "melting away into the light of heaven."

In this city, Jan. 21, Mrs. Hannah L., wife of George W. Flanders, aged 24 years. Sister Flanders served the Lord, and has passed through glory's morning gate.

In East Hampton, Ct., March 6, Rev. Francis Young, a local preacher of the Methodist Episcopal Church, and for fifty years a consistent Christian.

In Doylestown, Pa., Augustus Winchester, late of Boston.

IN MEMORY OF MISS NELLIE B. GAVETT.

I saw her in her casket,
How like a bride she lay,
Mid wreath and garland flower!
Was this her burial day?

How eager buds encircled
Her form as life lay fair,
'Twould seem that summer linger'd
To stand chief mourner there.

Why did winter, grim and cold,
Claim bride so sweet and mild;
Hoped he, with heart of ice, to woo
Sweet summer's darling child?

Haste, then, with song and leaflet,
Joy, flower bearing Spring;
To grace the form of her we loved,
Thy first-born blossoms bring.

Church Register.

HERALD CALENDAR.

Rockland District Ministerial Association, North Vassboro', June 22.

New London Dist. Minist. Association (date not given) see *HERALD*, March 11.

Providence Dist. Minist. Association, Warren, in May or June.

CONFERENCE CALENDAR.

Maine, Saccarappa, May 5, Bishop Clark.

East Maine, Bangor, May 20, Bishop Clark.

POST-OFFICE ADDRESSES.

Rev. Melan Howard, South Glastenbury, Ct.
Rev. F. Gavitt, Newport, R. I.

QUARTERLY MEETINGS.

WORCESTER DISTRICT — FIRST QUARTER.

April — 17, Athol Depot; 18, p. m., South Roy-alston; 19, eve., East Templeton; 19, eve., Gardner; 24, 25, Westchendon; 25, p. m., Ashburnham; 25, eve., Fitchburg; 28, Leominster.

May — 1, 2, East Pepperell; 2, p. m., Townsend; 2, eve., Lunenburg; 5, Groton Junction; 8, p. m., Barre; 9, p. m., Hubbardston; 9, eve., Princeton; 12, Oakdale; 15, 16, East Douglas; 16, p. m., Whitinsville; 22, 23, Water; 23, p. m., Moonton; 24, Warren; 25, p. m., Ware; 30, p. m., West Brookfield; 30, eve., Brookfield; 31, North Brookfield.

June — 5, 6, Dudley; 6, p. m., Webster; 6, eve., Oxford; 9, Southbridge; 10, Charlton; 12, 13, Spencer; 13, p. m., Leicester; 13, eve., Cherry Valley; 19, 20, Shrewsbury; 20, p. m., New England Village; 20, eve., Millbury; 25, Worcester, Main Street; 24, Park Street; 26, 27, Webster Square; 27, p. m., Laurel Street.

L. CHASE.

PROVIDENCE DISTRICT — FIRST QUARTER.

April — Fall River, Brayton Church, 17, 18; First Church, 18, p. m., Warren; 20, Bristol; 22, Providence, Mathewson Street, 24, 25; Broadway, 25, p. m.; Portsmouth, 29; Middletown, 30.

May — Newport, Marlboro' Street, 1, 2; Thames Street, 2, p. m.; North Dighton, 15, 16; Dighton, 16, p. m.; Fall River, 24, Paul; 25, p. m., North Church, 25, p. m.; E. Greenwich, 25; Centerville, 26; Phoenix, 27; Providence, Chestnut Street, 29, 30; South, 30, p. m.

June — Providence, Trinity, 5, 6; Asbury, 6, p. m.; Power Street, 12, 13; Mansfield, 17; North Rehoboth, 18, p. m.; Attleboro, 20, 21, p. m.; Somerset, 23; South Somerset, 24; Pawtucket, 27, 28; Central Falls, 28, evening.

S. C. BROWN.

CLAREMONT DISTRICT — FIRST QUARTER.

April — Marlborough, 17, 18; Keene, 19, p. m.; North Charlestown, 23, 25; West Unity, 24, 25; Claremont, 26; Cornish, 27; Lebanon, 28; Canaan, 29; East Canaan, 30.

May — Enfield, 1, 2; Wilmet, 3; Webster, 4; Henniker, 5; Hillsborough Bridge, 6; East Washington, 7, 1, p. m.; Hillsborough Bridge, 7, eve.; Andover, 8, 9; Goffstown, 10; Hudson, 11; Nashua, Chestnut Street, 11, eve.; Main Street, 12, eve.; South Merrimack, 12, 1, p. m.; Brookline, 15, 16; Rindge, 17, 1, p. m.; White-church, 18, p. m.; Hinsdale, 18, eve.; Chesterfield, 22, 23; Factory Village, 23, p. m.; Westport, 23, T. L. Fowler; Richmond, 23, N. Fisk; Gilsum, 27, 1, p. m.; Marlboro', 27; Surry, 30, J. Fawcett; South Acworth, 30, 30; Lampeter, 31.

June — Newport, 1; Sunapee, 2; Grantham and Croydon, 4, 5; North Grantham, 5, 6; Peterborough, 12, 13; Keene, April 12, 1869.

G. W. H. CLARK.

NORWICH DISTRICT — FIRST QUARTER.

April — East Lyme, 17, 18; Norwich, Main Street, 22; Westerly, 24, 25; Mystic Bridge, 26; Mystic, 27; New London, 28.

May — Willimantic, 1, 2; Lebanon, 3; Vernon, 4; North Manchester, 5; South Manchester, 6; Colchester, 8, 9; East Haddam, 10; Haddam Neck, 11; East Hampton, 12; Norwich, North, 15, 16; Norwich, Central Church, 17; Sachem Street, 18; Greenville, 19; South Glastenbury, 22, 23; East Glastenbury, 24; Marlboro', 25; East Hartford, 26; Burnside, 27; Montville, 29, 30.

June — Voluntown, 5, 6; Griswold, 7; Hopewille, 8; Uncasville, 12, 13; Gales Ferry, 14; Portland, 19, 20; Baltic, 26, 27.

CHAS. NASON, P. E.

ZION'S HERALD.

EAST MAINE CONFERENCE.—The Committee of Examination in the Third Year will meet at Pine Street Church, Bangor, Wednesday, May 19, at 9 o'clock A. M. A. PRINCE.

MAINE CONFERENCE.—Brethren who are to be examined in the course of study for the second year, will please meet at the M. E. Church, in Saccarappa, May 4, at 3 o'clock P. M. A. R. SILVERSTEIN.

DEDICATION AT BEVERLY.—The new M. E. Church, Beverly, Rev. J. M. Bailey, pastor, will be dedicated on Thursday, April 29, at 2 o'clock P. M. The sermon will be preached by Rev. J. A. M. Chapman. In the evening, there will be a Grand Organ Concert and Festival.

Trains leave Eastern Depot at a quarter past 12, noon. Free tickets home. A good time is expected.

CHURCH AID SOCIETY.—The Managers of the Church Aid Society will hold an adjourned meeting at J. P. Magee's, Monday, the 20th inst., at 2 o'clock P. M., to consider and act upon applications for aid.

MAINE CONFERENCE RAILROAD NOTICE.—All persons attending Conference, at Saccarappa, can pass over the following Railroads for fare one way, viz.: Portland and Rochester, Portland and Kennebec, Androscoggin (except from Lewiston and Lisbon), and Maine Central. On the P. & N. P., two-thirds fare. The Manager of the G. T. Road says: "I shall have great pleasure in furnishing double journey tickets to Danville Junction, to delegates going to the meeting in question, at single fare. Agents between Gorham, N. H., and Portland should be instructed to issue the tickets accordingly, and make them valid for return trip to May 15, '00, inclusive."

DIRECTIONS.—On the P. & N. P., Portland and Kennebec, Androscoggin (except from Lewiston and Lisbon), you will buy through tickets to Portland, paying full fare. On the Portland and Kennebec, you will pay full fare to Saccarappa. On the Maine Central, pay full fare to Danville Junction; or, if you will take the freight train to Lewiston, you can connect with passenger train on Androscoggin Road, and go that way. From Lewiston and Lisbon, you will be carried to Westbrook (where you connect with P. & N. Road) for \$1.75, the round trip. Ask, at these stations, for Conference ticket; pay \$1.75 therefor. On all above Roads I will give, at Conference, return tickets to the station where you purchased your ticket. For Grand Trunk, see above.

Dear brethren, observe carefully the above directions, and you will have no trouble about your ticket.

Auburn, April 16. D. B. RANDALL, Committee.

BOSTON THEOLOGICAL SEMINARY FAIR.—The Ladies of Boston and vicinity having met, and organized for the purpose of preparing for, and holding a Fair, in the month of October or November next, for the benefit of the Boston Theological Seminary of the M. E. Church, would respectfully solicit aid in this behalf.

It is desired that in this effort as many as possible of our sister Churches be represented. The Committee take this method of inviting each Church to participate in this laudable object.

By placing this matter in the hands of some lady, or ladies of the Church, who may be inclined to carry it forward, and assist us in our design, you will confer a favor. Or, by calling a meeting of the ladies of the Church, that a Committee from their number may be appointed to ascertain what may be done by the Society, and in forming either of the undersigned whether they will furnish a table from their own Church, whether they will unite with another Church, and furnish a table, or send articles to the Committee of Managers.

As it is important we should know how many Churches will be represented by tables, your early attention to this matter will materially aid us in our effort.

Mrs. T. B. HAWLEY, President, 39 Worcester Square, Boston.

SARAH L. HOLY, Cor. Secretary, 2 Hersey Place, Boston.

The next meeting of the Officers and Managers will be held Thursday, May 6, at 2 1/2 P. M., in Bromfield Street. A punctual attendance is earnestly requested.

CORNER-STONE LAYING.—The Centenary M. E. Society, in South Boston, will lay the corner-stone of their new Church, on Broadway, near P Street, Thursday, April 22, at 3 P. M., with appropriate exercises. Singing, by the choir. Prayer, by Rev. Dr. L. R. Thayer. Address, by Rev. Henry W. Warren, of Charleston.

LAY DELEGATES TO THE MAINE CONFERENCE FROM READFIELD DISTRICT.—Joseph Sanborn, Readfield; J. L. Dutton, N. Augusta; A. T. Tuck, Farmington; J. N. Houghton, Phillips; J. G. Waugh, Stark.

April 9, 1899. GEO. WEBSTER.

EAST MAINE CONFERENCE.—The Class in the Fourth Year of Course of Study will meet the Committee in the Vestry of the Pine Street M. E. Church, Bangor, Wednesday morning, May 19, at 9 o'clock.

LESTER P. FARNON, for Committee.

The annual meeting of the Trustees of the E. M. Conference Seminary will be held at the Steward's Office, in Bucksport, May 5, at 10 o'clock A. M.

Per order, E. W. HURCHISON.

P. S. A full attendance is requested.

The Concert, by Bro. Philip Phillips, advertised for April 14, in behalf of the Rockport Church, was unavoidably postponed to May 18. Let all friends take notice, and govern themselves accordingly.

Rockport, April 13. W. D. BARNES, Pastor.

Presented to Rev. J. P. Collier, by East Cambridge Society, \$150.00.

Business Notices.

SECURITY.—One of the greatest conveniences for persons possessing valuables, and one that has become a decided success in a comparatively short space of time, is the institution known as the UNION SAFE DEPOSIT VAULTS, 40 State Street, Boston. Individual safes (of which the lessee keeps the key) are set in a vault as nearly fire and burglar proof as human skill and ingenuity can make it, and the vaults are guarded incessantly, both night and day. So great has been the demand during the past year, for the ample security thus given, that the managers have been obliged to add eight hundred safes, at a rental of from \$20 to \$100, to their original number. Circulars, furnishing full information, may be had on application to Henry Lee, Manager. 161 April 22, 11

COQCATS & CO.'S Aromatic Vegetable Soap, compounded with Glycerine, is recommended for Ladies and Infants.

June 28. 17.

ORNAMENTAL AND USEFUL.—Buy only Silver Tipped Shoes for Children. Will outwear three pairs without tips.

Feb 4, 3mos. 20

USE HULL'S BAY RUM SOAP, and none other. For sale by the principal Druggists.

DR. BURTON'S TOBACCO ANTIDOTE.—Warranted to remove all desire for Tobacco. It is entirely vegetable and harmless. It purifies and enriches the blood, invigorates the system, possesses great nourishing and strengthening power, is unequalled as a Tonic. Nervine and Appetizer, enables the stomach to digest the heartiest food, makes sleep refreshing, and establishes robust health. Smokers and chewers for Sixty years cured. Price, Fifty Cents per box, post-free. A treatise on the injurious effects of Tobacco, with lists of references, testimonials, etc., sent free. Agents wanted. Address Dr. T. R. Abbott, Jersey City, N. J. Sold by all Druggists. Beware of injurious imitations.

Testimonial from Bishop SIMPSON, of the M. E. Church and Rev. JAMES NEILL.

The unimpeachable testimony in favor of "Dr. Burton's Tobacco Antidote," in connection with what Bishop Simpson tells me he has seen of its great curative power during his recent Western tour, induces me to give it a trial.

JAMES NEILL.

Of the firm of Hammett & Neill, Philadelphia, Pa. Jan. 28, 3 mos. 44

TO CONSUMPTIVES.—The Advertiser, having been restored to health in a few weeks, by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease Consumption, is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prescription used (free of charge), with the directions for preparing and using the same, which they will find a sure Cure for Consumption, Asthma, Bronchitis, etc. The object of the advertiser in sending the Prescription is to benefit the afflicted, and spread information which he conceives to be invaluable; and he hopes every sufferer will try his remedy, as it will cost them nothing, and may prove a blessing.

Parties wishing the prescription, will please address Rev. EDWARD A. WILSON, Williamsburg, King's Co., New York. Feb 11 3mos 44

"Sunshine Stories," by Hans Christian Andersen, is a special contribution to this number of the Riverside.

THE RIVERSIDE MAGAZINE

FOR YOUNG PEOPLE.

NO. XXIX. MAY, 1899.

A superb full-page picture, THE GIANT, by La Farge. A great variety of illustrations.

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V. THE YOUNG VIRGINIANS. Chapter VII. By Marie Croyon. VI. ANNIE GRAY.

VII. RAMBLES IN THE CITY OF THE GRAND TRUNK. — II. By S. G. W. Benjamin. VIII. TO MY LITTLE LOVE.

IX. ONE OF TWENTY QUESTIONS. By the Author of "Riddle." X. SKETCHES ILLUSTRATIVE OF THE WILD LIFE OF A HUNTER IN SOUTH AFRICA. The Chase of the Hartbeest. By F. J. Mills.

XI. TO THE DOGHOUSE. By Mrs. Mary E. Neely. XII. NIP'S ACCOUNT OF HOW ANNE WAS FOUND ON AN ISLAND IN THE BALTIC. By E. J. Kuntz.

XIII. FAIRY'S CRADLE SONG. By Annette Bishop. XIV. MAY SPORTS IN THE OLDEN TIME.

XV. STORIES FROM THE OLD ENGLISH POETS. — II. The Knight's Tale, from Chaucer. By Abby Sage. XVI. SUNSHINE STORIES. BY HANS CHRISTIAN ANDERSEN.

XVII. BOOKS FOR YOUNG PEOPLE. The Arabian Nights' Entertainments. XVIII. THE MAY MONTH OF MAY.

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apr 22 11

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Also Publishers of Singing Pilgrim, Musical Leaves and Hallowed Songs. April 22, 21 12

THE WOODRUFF BAROMETER. Best, cheapest, prettiest, and only perfectly portable barometer ever made. Also, over three hundred styles Thermometers, made by CHAS. W. WOODRUFF of Sudbury, New Hampshire. Agents wanted in every county.

INVALIDS. Who have tried all the so-called specifics for indigestion without experiencing any permanent relief, a plain statement of the properties and effects of FARRINGTON'S EFFERVESCENT SELTZER APERIENT can hardly fail to interest you.

ASK. daily, perhaps, if there is no remedy for the miseries of Dyspepsia, and each day somebody suggests a new one, which turns out, like the many you have taken before, a dead failure. Be assured, however, that you are not beyond the pale of cure. Your complaint is medicable.

WHAT. you need is a preparation that possesses the three properties of a purgative, a tonic, and an anti-bilious agent, and operate in all these capacities simultaneously. The SELTZER APERIENT fulfils these conditions, and is, moreover, a delicious febrifuge and a blood depurant. It

WILL. relieve nausea, increase the appetite, accelerate digestion, gently stimulate the liver, regulate the bowels, exhilarate the spirits, allay fever, and improve the condition of all the vital fluids, including the blood. This simple and delightful remedy is made up after nature's formulae.

IT. is, in fact, the famous Seltzer Spa Water, reconstructed by Chemical Skill. Were it not for the Seltzer APERIENT, the full effects of the great medicinal fountain of Germany could never be experienced in this country, for the bottled mineral waters

DO. not possess the virtues of the parent Spa. The imported Seltzer Water is a deteriorated article; analysis proves that the proportions of its constituents are not the same as when it was drawn from the spring. But the EFFERVESCENT SELTZER APERIENT is the excellent Effir Water itself. Nay, it is even superior to the original, for, in the artificial combination, all inert and useless matter is rejected. Much more might be said on this subject, but this statement may serve as a concise answer where

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CAUTION! In our changeable climate, coughs, colds and diseases of the throat, lungs, and chest will always prevail. Cruel consumption will claim its victims. These diseases, if attended to in time, can be arrested and cured. The remedy is Dr. Wistar's Balsam of Wild Cherry.

Ap-11 21, 16

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April 22, 21 25

OROIDE WATCHES \$15. Made by us are GENUINE IMPROVED OROIDE GOLD, full jeweled, PATENT LEVER, HUNTING CASES, and best of movements, FULLY WARRANTED. Oroide has the brilliancy and durability of gold, cannot be distinguished from it by the best judges, retains its color till worn out, and is equal to gold except in intrinsic value. Our \$15 watches, for style, finish, durability and time, are equal to Gold Watches costing \$150 to \$200.

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April 22, 29, May 13, 27 127

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April 22, 71 cew 17

CARPETINGS AND CURTAINS.

We have received by recent arrivals a large part of our Spring importations, and our stock with American manufacturers are nearly complete; we therefore, cordially invite the attention of purchasers to as fine a line of

Carpetings, Oil Cloths, Draperies, LACE CURTAINS AND WINDOW SHADES, as was ever offered in this market. All of which will be offered at our usually low prices.

CHILDS, CROSBY & LANE, 116 Tremont Street, nearly opposite Park Street Church, BOSTON.

April 22, 41 17

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Grand Opening!

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SPRING GOODS,

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1001 April 5, 41 16

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PERKINPINE & HIGGINS, Sunday-school & Theological Bookstore,

56 North Fourth Street, Philadelphia.

April 15, 31

THE SEASONS. Time is ever on the wing, Ne'er a moment doth it stay; Summer—Autumn—Winter—Spring, How soon they pass away. Every season has its needs, Things good to eat, and drink, and wear; And whose'er the "Fairest" reads, The place to buy will soon learn where. The Boys who wish for better "Clothes" And wish to buy at prices fair, Can "Swindle" be at GEORGE FENNO'S, 19 and 21 DICK SQUARE.

April 22, 11 17

FARMERS who intend to use BRADLEY'S SUPER PHOSPHATE as a top dressing for meadows, pastures or lawns, should do so this month. The quicker the better after the snow is gone.

W. L. BRADLEY, No. 24 Broad Street, Boston. Send for a Pamphlet.

April 22, 11 17

VERMONT CONFERENCE SEMINARY, MONTPELIER, VT.

The Summer Term will begin Wednesday, May 12th, and continue 10½ weeks.